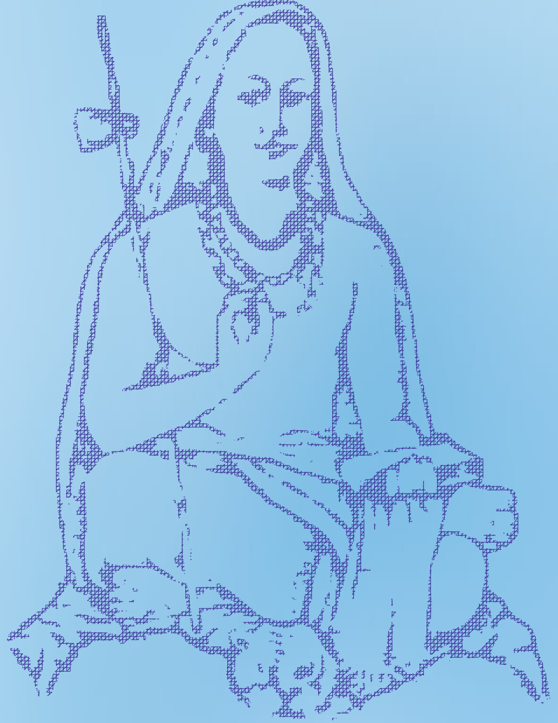
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Editor

Prof. Dr.M. Manimohanan (Rtd)
Sree Sankaracharya University of Sanskrit, Kalady
dr.m.manimohanan@gmail.com

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Prof. Dr.C.S.Sasikumar (Rtd.)
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Contents

Editors Note

The term Vedanta literally means the final portion of the Vedas, and this term primarily refers to the major Upanishads encompassing the great statements or Mahāvākyas like tattvamasi, Aham brahmāsmi and Satyamjñanamanantham Brahma, that assert the nature of the Ultimate Reality Brahman, and it is identical with the individual soul. The Vedantins consider the Upanishads as the basic authoritative Vedic texts to be learned in order to gather knowledge concerning reality. The Upanishads form the prolific outpourings from great Vedic seers who had direct experience of the Ultimate Reality in a flash of insight. Nevertheless, these seers had to confront the incapability of the ordinary language to accurately communicate and translate this mystic experience. As a result, this exquisite experience needed to be conveyed through symbols and images, exaggerations and contradictions, and subtle suggestions. Naturally, the same impediments in communication affected the listeners too, engendering the generation of multiple interpretations. This eventually paved the way for Advaitic and Dvaitic interpretations since antiquity.

Bhartrhari says:

"Ekameva yadamnātam bhinnam Saktivyapāśrayāt
Aprthaktvepi Śaktibhyaḥ Prthaktveneva bhāsate
Tasyārthavādarūpāni niścitya Svavikalpajāḥ
Ekatvinam dvaitinam ca Pravādā bahudhā mataḥ"

Dr. M Manimohanan

A Study on the Separate Legal Identities of the Jains

Dr. Anindya Bandyopadhyay[1]

Abstract

The Jains are about four million in Indian subcontinent. Similar to the Buddhists, it is evolved in the Gangetic plains during the sixth and seventh century BCE. Like Buddhism, Jainism is also a monastic religion which denies the authority of the Veda; as a result, the Brāhmaṇas regarded it as a heretical. Buddhism has stretched its branches throughout south-eastern and eastern Asia, Jainism, on the other hand, has never ever left the Indian main land and they amalgamated with the "Hindus" with their separate ideas, theologies and definitely with their identities. The colonial scholars had a complicated idea about Jain communities. They never identified the Jains *as an independent religious sect before the publishing of Kalpasūtra of Bhadrabāhu by Professor Jacobi, a well-known colonial scholar. After publication of Jacobi's work, Jainism became gradually recognized as a universal or 'world religion'.* This paper discusses the similarities and the dissimilarities between the Jain law and the law of Brahmanical dharmaśāstras. This study argues on the separate legal identities of the Jains following their own legal texts and the medieval Jain literature. This study will enrich and expand existing knowledge of Indian legal chronicles, unobserved by the earlier scholars.

Approximately four million Jains live on the Indian subcontinent today. It developed in the Gangetic plain during the sixth and seventh centuries BCE, similar to the Buddhists. Like Buddhism, Jainism is also a monastic religion that denies the authority of the Vedas; as a result, the Brāhmaṇas regarded it as a heretical. Buddhism has stretched its branches throughout south-eastern and eastern Asia,

1. ***Head, Department of Sanskrit, University of Kalyani, Kalyani, Nadia , West Bengal, India***

Jainism, on the other hand, has never ever left the Indian main land and they amalgamated with the so-called Hindus into different parts of Indian sub-continent with their separate ideas, theologies and definitely with their identities.[2]

Theoretically, though the Jains eschew Vedic ritualistic portions, in reality, they have incorporated most of the Vedic philosophical ideas into their own theosophical framework. Likewise, the Buddhist, the Jains have also grafted various Brahmanical theosophical ideas too into their own monastic tradition, viz.1) karman (the supremacy of moral order), 2) saṃsāra (the concept of cyclical rebirth), and 3) mokṣa (the innate capacity of human beings to escape the cycle). Their smooth blending with the Brahmanical tradition, the Jains, therefore, have not been regarded by the leading Brahmanical philosophical texts as their intellectual adversaries (pūrvapakṣin) like the Buddhists and the Cārvākas. The colonial scholars, therefore, in the very beginning, have a complicated idea relating to the Jain communities. They had not identified the Jains as an independent religious sect like the Hindus, before publishing the book namely *Kalpasūtra of Bhadrabāhu* in 1879. The reason is simple. If we move from the level of intellectuals to the level of a day-to-day life of many traditional Hindus, we find that they hardly consider the Jains and the Buddhists to be individual sects different from the so-called Hindu community. For instance, the injunction imposed on the non-Hindus not to be able to enter the orthodox Hindu temples like Jagannatha or other places should not be regarded as conclusive against the general perception of both the Jains and Buddhists.3

The Colonial scholars, for the first time, discovered the Jains as an individual sect after the publication of the book *Kalpasūtra of Bhadrabāhu* by Hermann Jacobi. In the introduction of his edition, he points out that the ancient Hindus and the Buddhist scriptures have already identified the Jain as a separate heretical group, describing themselves as a nigganthas (knot-less). Prior to this observation of

2 See 'Distribution of Population by Religions', Drop-in-Article on Census - No.4: Census of India 2011.

3 I should express my personal thanks to B.K.Swain, Professor of dharmaśāstra, Śri Jagannath University, Puri, Odhisha, for providing me the whereabouts relating to the Jagannath Temple. Traditionally, the Jains, the Buddhists, the Shikhs as well as the Vaiṣṇavas, Śaivas and the Lingayats are regarded as a Hindu and they are allowed to enter into the Jagannath Temple.

Professor Jacobi, colonial scholars identify the Jain as a 'Buddhists' or as a 'Hindu' sect. After publication of Jacobi's work, Jainism became gradually recognized as a universal or 'world religion'. Flügel (2005:2-3), in this connection, argues, "[t]he political value of the academic study of Jainism, and Jacobi's findings in particular, was instantly realized by the educated Jain elite, who for some time demanded the public recognition of 'Jainism' and the 'Jainas' form the colonial government and in the courts." From the mid of the 19th century onwards most of the British educated Jain reformers started to campaign for creating a communal self-awareness amongst the Jains and considered themselves a distinct community different from the Buddhists and the Hindus. As a result, officially, the category of 'Jain' was introduced first time in the Census of India of 1881. It is noteworthy that during the time of Census, a number of Jain families still identified themselves with the so-called Hindu Community (ibid., 5). The issue at stake becomes what would be the legal status of the Jains? The doctrinal dissimilarities between 'Hinduism' and 'Jainism' have been recognized from the landmark judgment of Goteppa v. Eramma AIR 1972 Madras 228, where the verdict suggested that the 'Jaina Law' would be incorporated into the purview of 'Hindu Law' and the Jains would be treated as the 'Hindus' by the Indian Government. The aftermath of this judgment has generated the never-ending controversies why the Jain would be regarded as the Hindu. Some Nationalists like Jain advocate C. R. Jaini (1926: 7f) appropriately challenged the ambiguous legal definition of the Hindu and argues,

> *"[i]f a Hindu be defined as one born in India, or at the best one born in India and who was not a Mohamedan or Christian by birth then certainly every Jaina is a Hindu….. Some say Hindu is one form whom injury (Him-sa) is removed (Du-r). If this is so, only Jainas are the First and the best Hindus; whereas meat eating, hunting Hindus will not be Hindus at all. Other say, - a Hindu is one who owes allegiance to the Vedas or the Brahman. There again Jainas are not Hindus. Really it is an idle and futile problem. It all depends on what you mean by a Hindu. Let the Hindus agree upon one universal definition of a Hindu, and then it would be easy to answer the question whether a Jaina is a Hindu."*

The question remains unsettled still today and the publication of Hari Singh Gaur's The Hindu Code in 1919 identifies the Jains as a 'Hindu Dissenters'. Barristers J. L. Jaini (1921:8), however,

refuted the 'misrepresentations' of Jainism in Gaur's Hindu Code and argues, "Dr. Gaur has erred in not distinguishing between caste and religion" and also added "[f]urther the assumption that Hindu Law applies to Jainas is absolutely illegal, as it is against statute law."4 Though the elite Jains always try to identify themselves as the Jains, belonging to a separate religious code other than the Hindus, the National Commission of Minorities Act of 1992 not yet identified the Jains as a 'minority'. Though some of the states in India, like Chattisgarh, Delhi, Jharkhand, Karnataka, Madhya Pradesh, Rajasthan, Uttarakhand and Uttar Pradesh have recognized the Jains as a minority, the Government is yet to provide the minority status to the Jain community at National level.

It is true that now-a-days in world politics, self-identity is an important issue. The Jains' demand for the minority status is about a century old demand. When in British India, the Viceroy decided that the Government would give representation to "Important Minorities" in the Legislative Council, (Petition dt. 2nd September, 1909). Seth Manekchand Hirachand, the acting President of Bharatvarshiya Digambar Jain Mahasabha during that time, appealed to the Viceroy and Governor-General of India, Lord Minto, for the inclusion of the Jain community as an important Minority. The Viceroy responded positively to this petition informing that in giving representation to minorities by nomination the claim of the important Jain community will receive full consideration. However, the problem has not yet been properly solved, because the Jains have not yet been recognized legally and separately other than a Hindu sect.

Therefore, in the present circumstances, it would be an obvious query before the academicians like us, what would be the actual legal status of the Jains for their separate identities? For the answer, we have to inquire their ancient and mediaeval legal literatures for the sake of their separate personal laws. In traditional Hindu system, the *dharmasūtras* and the *dharmaśāstras* can be enumerated in this category, where directions on royal administrations and judicial processes are included. The Jains have also provided a good number of texts on religious matter, especially on monastic laws, but the texts

4 See *Flügel (2007:9), vide also J. L. Jaini's 1921 pamphlet; also, Sir William Jones on 19th March 1788 in Digest of Hindu Law by Colebrooke, in preface pp. v-vi; Sir M. E. Smith in 4 Calcutta (Indian Law Reports) at P. 751.*

on king's authority or judicial administration and personal laws are scanty in number. The primary sources of Jaina law are the Prākṛta Śvetāmbara and Digambara canonical scriptures, branded as āgama or *siddhānta* including their all-embracing commentaries and annotations. The primitive 'Jain law', however, is devoted solely to the monastic jurisprudence, which still evolves through its commentary and subsidiary rules, unrestrained by the territorial interference. Śvetambara monastic jurisprudence combines general principles (*dharma*) *i.e.,* five fundamental qualities (*mūla-guṇa*) and ten or more additional qualities (*uttara-guṇa*) with specific rules (*kalpa*) of good conduct (ācāra), supplemented by lists of common transgressions (*anācāra* or *pratisevanā*) and corresponding atonements or penances (*prāyaścitta*). Penances are generally imposed by the head of the monastic institution (ācārya) as a form of punishment. The Digambaras, in contrast, have never ever developed any organized monastic order and they only follow a couple of undeveloped literatures on monastic jurisprudence. The Digambaras, therefore, regard the *Caraṇānuyoga* texts as authoritative for their monastic jurisprudence. *Viyāhapannatti*, the fifth *aṅga* of the Śvetambara Jaina canonical text, however, records four-fold communities (*tīrtha* or *saṅgha*) of the *upāsakas* (supporters) *i.e.* a) *sādhus* (or monks), b) *sādhvīs* (or nun), c) śrāvakas (or laymen) and d) śrāvikās (or laywomen). Among them, Fl**ügel** *argues (cf. 2005:11f.) the 'laity' is included into the religious community not earlier than the late canonical period, where first time the word cāuvvaṇṇ* **'āiṇṇa** *samaṇa-saṅgha, i.e., fourfold community is recorded (cf. Viyāhapannatti*, 792b).

The code of conduct of the laity are recorded primarily into the śrāvakācāras (or the treatises containing rules of conduct [ācāra] for the laity or the śrāvakas) and the *nītiśāstras* (the texts on statecraft, law and ethics). According to the Digambaras tradition though the original śrāvakacāra or the *upāsakādhyayana*, lessons for the layman are lost, the Śvetambaras are able to preserve the original *Uvāsagadasāo*, the only canonical text solely devoted to the laity. The text on śrāvakācāras and the texts of *nītiśāstras* of the Jains are the similar to the *dharmaśāstras* of the Hindus. In the later period, several legal texts and treatises on politics have been produced under

various titles to make a complete code for the Jain laity (*cf*. C. R. Jain, 1926). Amongst those various texts Ādipurāṇa **of** Ācārya **Jinasena (ca. 770-850 CE)**, ***Nītivākyāmṛtam*** **(ca. 950 CE)** and ***Yaśastilaka*** **(959 CE) of** Ācārya **Somadeva Sūri** are important Jain works on statecrafts. Thought the text Ādipurāṇa deals with the legend of the first Jain ford-maker (better to say 'law-maker') Ṛṣava, the legal discussions, therefore recorded here are merely occasional as well as incidental. On the other hand, *Yaśastilaka* is one of the well-known Campukāvyas. Therefore, the legal directives are available here is also occasional. *Nītivākyāmṛtam*, in contrast, is an entirely secular text on statecraft modeled on the Ārthaśāstra of Kauṭilya (ca. 3rd Century BCE – 1st Century CE) with barely noticeable emphasis on the Jain morality. Other than those texts there remain two more texts which primarily deal with the code of conduct of the Jain laity. Amongst those, ***Yogaśāstra*** and its self-made commentary of Hemacandra (12th century CE) is the most influential medieval Śvetāmbara works concerning the Jain laity. The other one is Ācāradinakara **of Vardhamānasūri (1411 CE)**, which is the first Śvetāmbara secular book which deals with the life-cycle ritual of the Jain Śvetāmbara sect. Other than these, there are some other secular works too on Jain personal law, such as ***Bhadrabāhu Saṃhitā*** **of Bhadrabāhu (ca. 8th – 15th century CE)**, ***Vardhamānanīti*** **of Amitagati (ca. 1011 CE)**, ***Jina Saṃhitā*** **of Vasunandi Indranandi (10th Century CE)** and ***Traivarṇikācāra*** **of Somasena (1160 CE).**

As according to Jain tradition quarrels lead to passionate and hostile feeling, and Jainism aims at the suppression and eradication of these, chiefly of anger (*krodha*), pride (*māna*), deceit (*māya*) and greed (*lobha*), as they imprison the soul in matter and retard its evolution on to freedom and liberation from misery (*Bhadrabāhu Saṃhitā*, *Dāyabhāga* 2-3). Thus Bhadrabāhu, the author or compiler of these ślokas, flourished about 340 BCE, at least 365 BCE (because he was the last of the Śrutakevalin). This book consists of 12,000 ślokas. Along with the various subjects, one of the chapters of this book surprisingly deals with the law of inheritance. It helps to determine quarrels among members of the same family. The pioneering *Bhadrabāhu Saṃhitā* was cited by all later texts, even by treatises of Śvetāmbara authors such as the *Arhannīti* of Hemācāryā.

The books *Vardhamānanīti* and the *Jina Saṃhitā* are not available in its complete form. The previous one was written in Sanskrit and the latter one was in Prākṛt. Both the books deal with the law of inheritance. *Traivarṇikācāra*, in contrast, is an interesting book of the Jains, and this is an exceptional too, because, this book particularly deals with each and every custom, which are necessary for the Traivarṇas — three upper castes *viz.* the Brāhmaṇa, the Kṣatriya and the Vaiśya. In this context, this book also deals with some of the special rules and regulation for the ascetics. Even the book time to time has recorded various rules relating to the Śūdras also.

Other than these treaties Arhannīti of Hemācārya (12th – 14th century CE) is another important and rear Jaina Śvetambara work on statecraft along with the Jain personal law. The text provides us a good deal of additional information of a type not found in the *dharmaśāstra*, and this is a contribution to Indian legal history in its own right (like rights of widow to inherit etc.).

Most of these works invariably draw inspirations from the Brāhmical law books such as Manu and others, but these texts have also enclosed various original notions like the right of widow to inherit or to adopt a son etc. Some of the nationalist Jain barristers and orthodox Jain elites have used all of these aforesaid Jain texts to create a new set of laws for the Jains at the second decade of the 20th century. However, they are not adequately successful in making the Jain religion as an independent religion with the help of those newly prepared Jain law. They often fall back on the well-entrenched Hindu law to explain the strength and validity of the well accepted customs of the Jain. Some nationalists Jains are not even able to resolve issues concerning how all the Jains would be governed by one single of set of laws, where some of their local traditions (*deśācāra*) and family customs (*kulācāra*) vary from one place to another.

At this juncture, I would like to point out some of the unique features of the Jain Personal Law according to the Jain Legal scriptures.

Law of Adoption

- According to the Hindu *Dharmaśāstric* Law it is well-known that the obligation to procreate is the central idea to the Brāhmaṇical theology of religious life, only next in importance

to sacrifice. In his final instruction, the teacher reminds the pupil, who has completed his Vedic studies and is about to assume the responsibility of adulthood of this obligation: "Speak the truth. Follow the Law (*dharma*). Do not neglect the daily Vedic recitation. Bring a generous gift for the teacher, and then do not *cut off* the line of progeny (*Taittirīya Upaniṣad* 01/11/01)." According to the theory of three debts, to have a son is considered a 'must' for every member of the Brāhmaṇical community. Therefore, just like marriage, "to have a son" is not only a secular act for them. The son is believed to be a rescuer of his father from the hell, called *put*, that is why the son is called *putra* in Sanskrit. As a result, when a man is not able to procreate by himself, according to the scripture, he is allowed to adopt to secure his own funeral and transcendental rites as well. Predominantly, adoption is considered a sacramental act with a secular purpose. After the codification of Hindu Law, there has been an acute controversy not only among the writers, but also among the judges, whether the act of adoption is predominantly secular or religious in nature.[5] Some of the judges still insist that the object of adoption is two-fold – to assure one's funeral rites and to preserve the continuance of one's lineage.[6] Under the Dharmaśāstric Law (from where Hindu Law was codified), there were many rules relating to adoption which could be supported only on the basis of the fact that the act of adoption was nothing but a religious reform. In case of adoption, for instance, the present law does not feel to allow a man for adopting a son, who already had the same, as it is well-known that the cause behind this adoption law was for the spiritual gain merely. Therefore, if the spiritual purpose is solved having a single son (biological or adopted), law does not allow to adopt another.

- According to the Jaina Law to have a son is not an obligatory duty of the Jaina laity to secure his own funeral and transcendental rites. Bhadrabāhu does not support the Dharmaśāstric theology that the men by having sons become religiously meritorious; and by being sonless is considered to be a sinful.

5 See Mayne Hindu Law and Usage, (11th Ed., pp 184-88)
6 Inder Singh vs. Kartar Singh, 1966 Punj 258

According to him many people in this world are seen in a low position and begging for gains; and sonless *Tirthaṇkaras* (the Jaina men-god) on the other hand, are found to attain the Five Great Acquisitions,[7] their lotus-feet are worshiped by the god of gods, and they are possessed of insight into the three worlds. Therefore, according to the Jaina personal law to have a son is not a religious act at all. Therefore, adopting more than one son would not be invalid according to the Law.[8]

- According to the Hindu Law a valid adoption cannot be undone. Jaina Law on the other hand, the parents have a provision to expel the adopted son from the house, if the adopted son goes beyond control, or opposed to religion, and does not reform. The King then cannot listen to any petition of his rights by the expelled one. He shall then have no rights left relating to the inheritance. If the adopted son behaves affectionately towards the parents and is obedient to them then he is regarded equal to the natural son.[9]
- According to Hindu law, a woman alone was not entitled to take adoption without the permission of her husband; therefore, the widow was not entitled to take adoption, as the permission of her deceased husband could not be possible. On the other hand, Jaina Law allows a widow of a deceased to adopt. No authority or consent is necessary for adoption by a widow. If there be two-windows, the elder of them may adopt a son without the consent of the younger. The point is that the person in possession of the estate as an heir alone is entitled to take a son in adoption.[10]

Law of Inheritance

- Unlike the Hindu law, the Jaina law recommends partition

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7 The pañcakalyāna's are: Human Conception (garbha), Human Birth (janma), Austerities (tapa), Omniscience (kevala jñāna) and Salvation (mokṣa).

8 पुत्रेण स्यात्पुण्यवत्त्वमपुत्रः पापयुग्भवेत्। पुत्रवन्तोऽत्र दृश्यन्ते पामराः कणयाचकाः॥ दृष्टास्तीर्थकृतोऽपुत्रा पञ्चकल्याणभागिनः। देवेन्द्रपूज्यपादाब्जा लोकत्रयविलोकोनः॥ — (Bhadrabāhusaṃhitā 8 - 9)

9 दत्तकः प्रतिकूलः स्यात् पितृभ्यां प्राग्मृदुक्तिकः। बोधयेत्तं पुनर्दर्पात् तादृशो जनकस्त्वरम्॥ तत्पित्रादीन् तदुद्भ्रान्तं ज्ञापयित्वा प्रबोधयेत्। भूयोऽपि तादृशश्चैव बन्धुभूपाधिकारिणाम्॥ आज्ञामादाय गृहतो निष्कास्यो ह्यर्भकस्त्वरम्। न तन्नियोगं भूपाद्याः शृण्वन्ति हि कदाचनः॥ — (Bhadrabāhusaṃhitā , 52-4)

10 ग्राह्यः सद्गोत्रजः पुत्रो भर्ता इव कुलस्त्रिया। भर्तृस्थाने नियोक्तव्यो न श्वश्र्वा स्वपतेः पदे॥ — (Bhadrabāhusaṃhitā 35)

because it leads to the increase of *dharma* (virtue), and enables every brother separately to accumulate merit for himself.[11]

According to Jaina Law, after the death of the father, if a partition takes place, the mother is entitled to a share equal to that of the sons.[12] As a matter of fact, it is laid down that she should receive a little more than a share so that she may be able to maintain the dignity and position of the family. Dharmaśastra has no such provision relating to the extra-share for the wife of the deceased owner of the property.

The Ascetic's share

- If before partition a person has renounced the world, then at the time of partition *Strīdhana* will be left out of account and the shares will be calculated as if he were present, and his share will be given to his wife.[13]
- If he has left (only) a son he will naturally take the place of his father. If a person dies without marrying, or becomes a Sādhu, his share will be taken by his brother and nephew according to law.[14]
- According to Bhadrabāhu Saṃhitā the sister is also entitled to a share. But probably the sister of this śloka is only the unmarried sister provide for whose marriage is the pious obligation of the brothers.[15]

Now I would like to cite some of the law suits decided during the colonial rule where the existence and the authority of Jaina Law as distinct from Hindu Law were asserted.

- An old case is *Govinda Nath Ray v. Gulab Chand* (1833), 5 Sel. Rep., S. D. A., Cal. 276. Here Jaina law triumphed (obtain victory). It was held that Jaina widow can adopt a son, without

11 यद्यपि भ्रातृणामेकचित्तत्वं पुण्यप्रभावस्तथापि। धर्मवृद्धये पृथग्भवनमपि योज्यम्। मुनीनामाहारदानादिना सर्वेषां पुण्यभागित्वात्। भोगभूमिजन्मरूपफलप्राप्तिः स्यात्तदेवाह। विभक्ता भ्रातरो भिन्नास्तिष्ठन्तु सपरिच्छदाः। दानपूजादिना पुण्यं वृद्धिः संजायतेतराम्॥ — (Bhadrabāhusaṃhitā , 11)

12 सहोदरैर्निजाम्बाया भागस्सम उदाहृतः। साधिको व्यवहारार्थं मृतौ सर्वैशभागिनः॥ — (Bhadrabāhusaṃhitā , 21); She is entitled to a slightly large share for meeting the ordinary social expenses (vyavahārārtha). And on her death, all share it.

13 मुक्त्युपायोद्यतश्चैकोऽविभक्तेषु च भ्रातृषु। स्त्रीधनं तु परित्यज्य विभजेरन् समं धनम्॥ । — (Bhadrabāhusaṃhitā , 84); पारिव्रज्या गृहीतैकेनाविभक्तेषु बन्धुषु। विभागकाले तद्भागं तत्पत्नी लातुमर्हति॥ — (Arhannīti, 90)

14 पुत्रवर्जितः कोऽपि मृतः प्रब्रजितोऽथवा। सर्वे तद्भ्रातरस्तस्य गृह्णीयुस्तद्धनं समम्॥ — (Arhannīti, 91)

15 जाते विभागे बहुषु पुत्रेष्वेको मृतो यदि। विभजेरन् समं रिक्थं सभगिन्यः सहोदराः॥ — (Bhadrabāhusaṃhitā , 106); The sister is given a share by way of a provision for her marriage, for she is not an hair.

the sanction of her husband. This was a Murshidabad case, and the decision was apparently based upon the *vyāvasthā* of the Pandits who said: "According to Jaina Shastras a sonless widow may adopt a son, just as may her husband, for the performance of rites. The sanction of her husband or the direction of the *yatis* or priests is not essential."

- In 1863, a case was fought in Shahabad (Bihār), *sub nomine Chandan Koer v. Padmanath Koer*. In this, a Jaina joint brother succeeded by survivorship to his brother. The widow of the deceased brother claimed to succeed by Jaina custom. The case was compromised.
- In 1878, in *Sheo Sing Rai B. Dakho*, 1 A. 688, a Meerut case, a sonless Jaina widow was held to take "an absolute interest at least in the self-acquired property of her husband or his kinsmen. It was held that she could validly adopt a daughter's son. This was certainly a triumph of Jaina Law, as according to Hindu Law this kind of Adoption is not valid.

In the concluding section, I would like to say that I have tried to point out the legal identities of the Jains with the help of their own legal texts and the medieval Jain literature. Consequently, I have pointed out the similarities and the dissimilarities lie down between the Jain law and the law of Brahmanical *dharmaśāstras*. Such a critical comparative study, on the basis of textual as well as historical evidences, between the Hindu and the Jaina law has not yet been done before. The possible reason might be that the Jain legal texts has recorded various directives relating to the monastic as well as civil jurisprudence [16] which is sometime very much alike to the Hindu *dharmaśāstric* texts. The scholars, for that reason, always keep away from studying the Jain legal literatures, which remain various original ideas too. Pertinent questions, therefore, are to be needed to be addressed in this connection (i) Is the flavor of Brāhmanism, which pervades the Jain law, a matter of substance, or of accident? (ii) Which one of these two legal systems is more ancient? (iii) Why have not the Jains developed a full-fledged legal

16 I have not yet located the criminal jurisprudence recorded into the Jaina legal texts. It may also be possible that the Jains might not have developed the criminal laws, because of its completely secular identity, as we found into the Hindu legal texts.

system like the Hindus? The Jain law was originally a part of what is known as the *Upāsakādhyāyāna Aṅga*, which is now lost. The study of Jain law, for that reason, will also help to presume at least some of the relevant portions of the lost *Upāsakādhyāyāna Aṅga*. To the best of my knowledge, study of Jaina Personal Law, will both enrich and expand our existing knowledge of Indian legal chronicles, unobserved by the earlier scholars.

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Śaivism in the Undivided Balasore District of Odisha

Dr. Anil Kumar Acharya[1]

Abstract

Undivided Balasore, comprising the present Balasore and Bhadrak districts, is a flourishing coastal area of Odisha. In this coastal region of Odisha, at present, there exists an amalgamative Hindu religious trend, mostly influenced by Vaisṇavism, Śaivism, Tāntrisim, etc. Because of that, it is somewhat difficult to correctly define the present trend of 'Śaivism proper' in this region. Śaivism seems to have survived mostly in the form of popular temple worship of laymen. Therefore, an attempt has been made herein to present an apparently comprehensive picture of Śaivism pertaining to this district, documenting the existing ancient monuments and places of historical importance. Herein the intent is not to present some new findings pertaining to the Śaivism of this place; rather, to comprehend the available facts in a single paper and revisit the past glory of Śaivism in this region.

Key Words: Śaivism, Bāṇāsura, Balasore, Odisha, Lakulīśa

Undivided Balasore, comprising the present Balasore and Bhadrak districts, is a flourishing coastal area of Odisha with a history of different religions, viz. Buddhism, Jainism, Śaivism, Śāktism, and Vaisṇavism, etc., as could be seen in other parts of Odisha. At present, there exists an amalgamative religious trend, mostly influenced by Tāntrisim and Vaisṇavism, because of which it is somewhat difficult to correctly define the present trend of 'Śaivism proper' in this coastal district of Odisha; however, a 'Śaivaite proper' has been characterized: "*The orthodox devotees mark three horizontal*

1 Assistant Professor of Sanskrit at Ambedkar College, Fatikroy, Unakoti, Tripura – 799290, acharyaanilkumar1@gmail.com, Website- https://sites.google.com/view/dranilkumaracharya

lines of sandalwood paste[2] *on their forehead as religious mark and were Rudrakshya mala round their neck to identify their sect (Behuria 128)*". In this present trend of the Hindu religion of this region, Śaivism stands perhaps next to Vaiṣṇavism. Also, it is very rare to see any 'Śaivaite proper' and difficult to trace a manual of 'Śaivaite proper' in this district; rather, Śaivism seems to have survived mostly in the form of popular temple worship of laymen. Therefore, present herein an apparently comprehensive picture of Śaivism pertaining to this district, documenting the existing ancient monuments and places of historical importance. Herein do not intend to present some new findings pertaining to the Śaivism of this place; rather, to comprehend the available facts in a single paper.

Whenever Śaivism comes into question, residents of Balasore never forget to glorify the five Śiva temples of his district, viz. Bāṇeśvara in Puruṇābāleśvara (old town of Balasore), Gargeśvara (popularly known as Gaḍagaḍeśvara) in Purusottampur of Remuṇā block, Kharjureśvara in Seragaḍa, Pañcalingeśvara in Nilgiri municipality and Maṇināgeśvara in Bardhanpur village of Rasālpur block. It is a popular belief that all these five temples were built by certain Bāṇa Rājā, whom people connect with Bāṇāsura the puranic character. In identification of this Bāṇa Rājā Dr. N. N. Vasu has opined that "*There was, in Deccan, a dynasty of Bāṇa Rājā. The earliest records left of this dynasty are some inscriptions, belonging to the tenth century of the Christian era. Kings of this dynasty waged war against the Chola and Ganga Rājās. Parāntaka Chola conquered the kingdom of Bāṇa and gave it to Pṛthivipati the second of the Ganga dynasty (Epigraphia Indica, Vol.III, pp.142). .... The ancient Śaivaite temples of Bāneśvara were most probably built under the orders and supervision of the kings of Bāṇa dynasty. As in the Deccan, the Ganga kings conquered the kingdom of the Bāṇa Rājās, so it is probable, that here too the ascendancy of the Bāṇa Rājās passed away with the rise of Gangas (Vasu 1911, 100-101)*". In a succeeding section, while dealing with the Maṇināgeśvara temple, the same author mentioned that – "*The ancient temple of Maṇināgeśvara was destroyed by Muhammadans. About sixty years ago, the late Bābu Bhagavān Dās of Balasore, a zamindar of this place, had this*

2 It is to be noted that the usual material for tripuṇḍra, i.e. three horizontal lines on forehead, is bhaṣma, i.e. ash made of holy cow dung.

temple repaired (106)". And he has concluded with the assumption that, since the figure of the goddess Kamalā or Gaja-Lakshmi on the upper portion of the doorway of that temple is exactly similar to the figure of Kamalā found on the coins of the Gupata kings of Gauda, therefore, "*the original temple of Maṇināgeśvara was built under the order of some Gupta king* [of Gauda] *or of some Hindu chief under the suzerainty of the Gupta kings (107)*". But a significant remark pertaining to the Maṇināgeśvara temple has been recorded in the Gazetteers of Baleshwar district: "*the architectural features of the temple give adequate information that it was constructed in the 11th century A. D., by Bhanja rulers (Behuria 765)*". Also with reference to the Bāṇeśvara temple of Puruṇābāleśvara John Beams has opined: "*The little village of Balasore which afterwards, under English influence, grew into the present town, is called from a temple to Mahadeva Vanesvara or "Shiva the forest lord," probably because the place where his temple stood was covered by dense jungles*(Sahu et al., vol. 2)." Therefore logically, the popular notion 'Bāṇāsura built these temples' could not be accepted; however, considering the fact: "*Banasura ruled in present-day central Assam with his capital at Sonitpur (present-day Tezpur, Assam)*" ("Banasura"; Veṭṭaṃmāṇi), Bāṇāsura's influence in this north-eastern border district of Odisha in ancient time could not be completely discarded, because some sort of indirect relation of Bāṇāsura and Assam with Odisha could be traced in epics and purāṇas, which will be discussed due section of this article.

The above-mentioned remarks, cited from different sources, suggest the difficulty in dating these temples; however, those remarks certainly point towards a sequence of time, i.e. period of Bāṇāsura, the mythological character (Early History) → Gupta kings of Gauda (4th – 6th century A.D.) / Bāṇa kings of South-India (middle of 4th to as late as 13th & 15th century A.D.)[3] → Bhañja kings (11th century A.D.) → dilapidate temple surrounded by dense forest/ destroyed by Mugals (16th - 18th century A.D.) → repaired by local *Zamindars* (19th century A.D.).

Regarding the kings of different dynasties assumed to be associated with the building of these 'Bāṇāsura group of temples': –

3 "Banas are mentioned in Tamil Nadu as late as 13th and 15th century."- Wikipedia

Nothing could be said firmly about the epic-fame Bāṇāsura, the king of central Assam. However, some traces of the relationship of Bāṇāsura and Assam with Odisha, which have been pointed out by scholars, could be taken into consideration. Regarding the origin of Kaliṅga, the ancient constituent of present Odisha, it has been observed by Dr. Harekrushna Mhatab that in the Ādiparva of Mahābhārata and in Brahmāṇḍapurāṇa it has been recorded that "*Under the ancient levirate custom, five sons were born to Queen Sudeshṇā, wife of Vali*[Bali]*, by the sage Dirghatamah. These five sons were Aṅga, Vāṅga*[Vaṅga], *Kaliṅga, Puṇḍra and Suhma. Subsequently the regions ruled by these five were named after each of them*" (Mahtab). And according to the genealogy of Bāṇāsura he is the son of Bali or Mahābali. Also, it has been mentioned in the Mahābhārata that "*During the battle of Kurukshetra, the Kaliṅga army was lead by Bhagadatta, the King of Kāmarupa* [i.e. Assam]" (10). Therefore Bāṇāsura and Assam are indirectly related to Odisha and this Bāṇāsura might have played some role in the propagation of Śaivism in this coastal district of Odisha.

Guptas' direct sway over Odisha is still a disputed point despite their widespread influence observed in the Odishan monuments. And in spite of the influence of the Guptas, indirectly through the Guptas of Gauda, observed in one of the figures of the above-mentioned temple, it would not be correct to connect those temples with Guptas, because it has been opined that "*The Guptas were Vaishṇavas and naturally they patronized Vaishnavism in Orissa during their rule*" (Mahatab 508). If at all the connection of a Gauda king is to be assumed then probably the best would be the great Saivite King named Shashanka (7th century A.D.), who established his own kingdom after the death of the Gupta king of Gauda named Mahasengupta and information regarding him has been mentioned in the copperplates of his vassal Madhavavarma, the king of Ganjam (Odisha).

Bāṇa kings were present in various parts of Andhra and Tamilnadu. Therefore, their influence in the southern parts of Odisha is reasonable; but to connect them with these temples of the *northeastern* border district of Odisha seems inappropriate, especially in the absence of any evidence and between Bāṇasura

of Assam and Bāṇas of South, the former is nearer to this part of Odisha than the latter.

At last, only Bhañjas remain in question and their connection with these temples seems relatively the best possibility because they are the native Śaivaite kings of Odisha and were ruling the neighboring Mayurbhanj district. Therefore, as quoted above, Bhañja king's connection with one of these 'Bāṇāsura group of temples' has been attested in the Gazetter of India.

Besides, it would not be out of context to remember the Māna kings of Uttara-Tosali, who have styled themselves as *Paramamāheśvara* (a great devotee of Maheśvara), and were present in a Visaya or district called Sarephahara, i.e. modern Soro, and Mahārājā Śrī Gaṇa of the Bhadrakali stone inscription discovered at Bhadrak. Therefore, I am inclined herewith to suggest that 'Bāṇa' in connection with the five temples of Balasore could be a corruption (*apabhraṃśa*) of 'Māna' or 'Gaṇa'; but not quite sure about this.

Besides the confusion attested in the above discussion, the ancientness of these temples is beyond any doubt, though bear scantily any token of ancientness, except in popular notion. The reason behind the unavailability of any token of ancientness may be the Muslim invasion, which is evident from the above-mentioned statement of Dr. Vasu on Maṇināgeśvara temple. The same might have been the case with other temples. Therefore, these undated monuments point towards the deep devotion of the rulers of Balasore to Lord Śiva.

Besides the above five temples, there is another Śiva temple in Chandaneśvara, a small town near the border of Odisha and West Bengal. It is one of the popular Śiva temples of these days. "*Candaneswar Mahadeva temple built in Gaudiya style with a series of dome-shapted chambers. The zamindar of Panchetgarh took initiative and built the present shrine through the financial assistance of the local people*" (Behuria 774-775). Also, the colossal Śivalinga named Bhubaneśvara / Bhuṣaṇḍeśvara found in Kumbhirgari (Kirtania) in Bhogarai area of Balasore is an important Śaiva monument. "*The Sivalinga is made of well polished black chlorite stone and is designed in three separate sections. The total height of the Linga is about 3.6576 meters (twelve feet). The upper most part measuring about 1.2192*

meters (four feet) in cylindrical shape contains a line of carving which the local people consider as the sacred thread of the deity. The middle portion measuring about 1.2192 (four feet) is in octagonal shape. The lower portion, i.e. the base of the Sivalinga is in square plan. The circumference of the sakti is about 9.144 meters (30 feet) with measure 1.8288 metres (six feet) in each side and its depth is 0.6096 meter (2 feet) at the most"(779-780)

There are a few important places often remembered in connection with Śaivism, though not exclusively, in Balasore. They are Soro and Ayodhyā.

1) Soro – This place is often remembered in the context of the fusion of Buddhism and Śaivism in Odisha. Śivalinga inscribed with the Buddhist *dhāraṇī*[4] found from Gohirāsāhi of Soro is of great interest to scholars. Scholars, viz. S. C. De, L. K. Panda, Donaldson, etc., have reflected enough on this monument. This monument could be roughly dated between the 8th and 10th century A.D., because Donaldson, citing S. C. De, has opined that "*Śiva-linga with the Buddhist dhāraṇī "Om ye dharma hetu prabhavā he …" inscribed on four sides of its square pedestal, paleographically assignable to the late 9th or early 10th century A. D*" (Donaldson 33) And L. K. Panda, in his book *Śaivism in Orissa*, has discussed this monument under the period of 'Ascendancy of the Bhaumakaras', i.e. 8th century A.D and has opined: "*Palaeographically, the inscription is to be placed after the Neulapur Copper Plate of Śubhakaradeva*" (Panda 61) Regarding the fusion of religion which this monument reflects Donaldson, citing S. C. De, has mentioned: "*He* [S. C. De] *suggests that the dhāraṇī, by this time, "had lost its significance as a Buddhist one and came to be regarded as a mantra used for inscriptions on an image, Buddhist or Brahmanical. It is about the period when Buddhism in Odisha was in the process of assimilation by the Brahmanical*

4 *Dhāraṇī* is "a magical prayer, or merely a conglomeration of Syllables for the purpose of casting spell."- Donaldson, Thomas Eugene, *Iconography of the Buddhist sculpture of Orissa*, 2 Vols., IGNCA & Abhinav Publications, New Delhi, 2001, p.422; The prayer is: "*Om ye dharmahetu prabhava hetuṃ teṣāṃ tathāgato hyavedat tosascha (teshāṃ cha)[teṣāṃ] ca yo nirodha evaṃ vadi mahāśramaṇaḥ*" - Panda, Lakshman Kumar, *Saivism in Orissa*, Sundeep Prakashan, New Delhi, 1985, p.61

faith." Buddhism, however, was still quite strong and popular at this time and, contrary to the opinion of S. C. De, the linga, with a band of scrollwork running around the shaft near the base, certainly does resemble a monolithic stūpa" (Donaldson 340). L. K. Panda has viewed differently: "*This palaeography suggests that in the eighth century the Śaiva Acharyas allowed the incorporation of the mystic Buddhist formula of dhāraṇī in the rituals of Śaiva shrines*" (Panda 62)

From the above-mentioned citations, it is clear that the Śivalinga inscribed with *dhāraṇī* is a pre-twelfth-century monument showing the fusion of Buddhism and Śaivism in Odisha.

2) Ayodhyā [colloquially Ajodhyā] – This is a place of greater interest to an antiquarian. This is a relatively big village, which "*was once the capital of the Vairāṭa-rājās. .... The River Ghargharā flows to the east and the south, the Sona (Suvarna) to the north and the Sindhu, to the west of the village. It is called Ayodhyā, because the Ghargharā flows by its side just as a river of the same name flows by of Ayodhyā, the celebrated capital of the Kings of Solar dynasty*" (Vasu 87). Uttareśvara Mahādeva temple and Khuṇṭiā temple are two existing Śaiva shrines built by Bhānu Khuṇṭiā, on the foundation of old temples, in the 19th century; besides, ruins of an old Kurumberā and Śiva temple are found in front of the temple of Mārichi Thākurāṇi, which was build by Bhānu Khuṇṭiā in 19th century. Also, it has been mentioned by Dr. Vasu that "*Small images of Hara and Pārvatī have also been discovered at the time of making excavations near Mārichi Naṭā,*" (90) the ancient site of Mārichi temple. From the abundance of Buddhist sculptures found in this area, one could tend to believe that Buddhism must have flourished here in earlier times than Śaivism as the same order has been observed in other places of Odisha. Therefore Dr. Vasu has opined that "*Śaivism became prevalent here after the Tāntrika Buddhist period* [10th – 11th century A.D. relevant to this particular place]." (90-91)

Lastly, a very important monument that testifies to the ancientness of Śaivism in Balasore is a statue of Lakulīśa, which was excavated from Kasbā [also known as Kaspā]. I came across this sculpture, which was

described as "Buddha practicing yoga", during the period of reading the book *Archeological Survey of Mayurabhanja* by N. N. Vasu, but my mind, which had till that time remembered many images of Lakulīśa from the temples of Bhubaneśvra, did not accept the identification of Dr. Vasu and was enthusiastically inclined to identify it as an image of Lakulīśa. In suspicion of the existence of any literature that would have proven the same, which I was independently thinking about, I searched some literature and finally got the latest publication by Donaldson, in which he has also identified the image in question as Lakulīśa and has referred: "*The image of Lakulīśa from Kasbā, now in the compound of the Fakirmohan college at Balasore, for example, was identified as Buddha by N. N. Vasu*" (Donaldson, p.433, reference no. 58) Also, the same sculpture has been mentioned as Lakulīśa in the Odisha District Gazetteers, Baleshwar, in Gazetter of India, 1994 (p. 763). In fact, this incident of the identification of Lakulīśa supplies the inspiration for undertaking an effort to pen down this article.

This image of Lakulīśa is seated on *viśvapadma* in slightly raised crossed legs tied around with *yogapaṭṭa*. Hands exhibit the *dharmacakrapravartana-mudrā*. The *lkuṭa* (club), the essential sign of Lakulīśa image, is held between the left arms. The ear lobes are dilated and hair is arranged in snail-shell curls, and most importantly this image is marked with *ūrdhvalinga* (with erect linga), a distinguished feature mentioned: "*In the Viśvakarmāvatāra-vāstu-śāstra manuscript of the Decccan College Library is a verse which specifies that Lakulīśa should be represented ūrdhva-linga (with erect linga)…*"(390) In this regard, it could be remembered that the Lakulīśa image of Vaitāla temple (as shown in K. C. Panigrahi's book: *Archaeological Remains at Bhubaneswar*, fig. 126) is also marked with *ūrdhvalinga*. This image has been flanked by four minor images, two each arranged on either side, seated on a lotus whose stalk is issued from the *viśvapadma* of the main image i.e. Lakulīśa. Four minor images, usually considered as four disciples of Lakulīśa viz. Kauśika, Garga, Mitra, and Kaurushya, are presented in an apparently younger appearance without bearded faces and the seating posture of all four minor images is different from each other, but the gesture of all minor images seems to be alike i.e. listening. This image has been dated between the 8^{th} – 9^{th} century A.D. by Donaldson, who

has taken this sculpture as an example of one of the earliest images of Lakulīśa by referring to this image while narrating the Buddhist influence on the early images of Lakulīśa. He says: "*On most early images his ear-lobes are distended, his hair is arranges in snail-shell curls neatly aligned in rows and he has a cranial protuberance, features suggesting the influence of Buddhism (fig. 499)* [this number refers to the image of Lakulīśa from Kasbā given in his book '*Iconography of The Buddhist Sculptures of Orissa*', Vol.II (plates)]" (390)

From the above discussion, it is evident that Śaivism, though not prior to Buddhism, was once the flourishing religion in the Balasore region of Odisha. And the sculpture of Lakulīśa, excavated from the Kasbā region of Balasore is the earliest available dated monument attesting to the ancientness of Śaivism in Balasore, in particular, and one of the earliest Śaiva monuments of Odisha, in general.

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Gender Taxonomy in Select Sanskrit Texts

Dr. Priya Jose K, Dr. P. K. Sreekumar[1]

Abstract

The ancient Indian mind freely pursued many branches of knowledge. It showed keen interest in matters of sex as proven by the vast body of literature written on the art of love.The present paper analyses three texts; *Ratirahasya* attributed to Kokkoka, *Anangaranga* of Kalyanamalla and *Śṛṅgāramañjarī* written by the Muslim saint Akbar Shah dealing with the subject of erotics. These texts are noted for the elaborate treatment of the subject. What is noticeable is the minute classification of the male and female types according to physical and sexual characteristics.

Keywords: *Ratirahasya, Śṛṅgāramañjarī, Anangaranga,* classification, women

Kama which includes love, desire, pleasure, music, good food, perfume, the fine life is one of the Purusharthas according to the Indian system.The rest of the trivarga are Dharma and Artha. Each of them is the subject of a science or sastra embodied in a number of texts.The subject of sex finds mention in Rgveda, Atharvaveda , the Upanishads and in the Mahabharata. Apart from the iconic text *Kamasutra* of Vatsyayana there is a sizable body of work written on erotics. Kokkoka in his work *Ratirahasya* mentions his predecessors Gonikaputra, Munindra, Munibhih, Karnisuta, Muladeva, Gunapataka,Vatsyayana, Muni, Nagarjuna, Shabdarnava, Haramekhala, Uddisha, Yogavali, Munindra and Munayah. *Śṛṅgāramañjarī* the seventeenth century Sanskrit-Telugu treatise on love attributed to the polymath Muslim saint Akbar Shah refers to a good number of works in Telugu and Sanskrit: *Rasamanjari*, *Amoda*, *Parimala, Srngaratilaka, Rasikapriya, Rasarnava, Prataparudriya, Sundarasringara, Narasakavya, Dasarupaka, Vilasaratnakara,*

1 Associate Professors and Research Supervisors, Dept of English, Maharaja's College, Ernakulam, priyajosek@maharajas.ac.in

Kavyapariksa, Dasarupaka, Vilasaratnakara, Kavyapariksa and Kavyaprakasa. *Ananga Ranga* of Kalyana Malla in addition to other popular and canonical texts mention *Panchasayaka, Smarapradipa, Ratimanjari* and *Manasollasa*. From this list it is evident that a vast body of literature on erotics was present in both Sanskrit and vernacular. These texts are replete with minute classification of the male and female types and deserve a detailed study by social scientists.The present paper attempts to describe the classification of the male and female types as seen in the works *Ratirahasya, Anangaranga* and *Śṛṅgāramañjarī* . A short introduction to these works would be pertinent at this juncture.

Śṛṅgāramañjarī

V. Raghavan, a reputed scholar who headed the department of Sanskrit at the University of Madras discovered two manuscripts—one is Sanskrit and the other in Telegu—of *Śṛṅgāramañjarī* in the 1940s. By comparing and collating the versions he was able to plug lacunae and reconstruct a text complete except for a few lines at the end.The authorship of this work falls on Akbar Shah alias Saint Sayyid Shah Kalimullah Husain also known as Bade Sahib. He was a descendant to Bande Nawaz Hazarat, the renowned Muslim saint Gesu Daraz of Gulbarga. His proper name was Sardar-ud-Din Muhammed Husain but was commonly called Muhammed Gesu Daraz, on account of his having long ringlets (Raghavan 4). Just like his illustrious forbear, Akbar Shah too began to be venerated as a saint or ouliah in the Islamic fashion after his premature death. It was, and is, not uncommon among Muslims, especially in its more popular and indigenous manifestations, to venerate deceased saintly personalities, but it can plausibly be argued that given the high degree of cultural symbiosis and synthesis that characterized the seventeenth century Hyderabad, a Muslim saint was a common phenomenon, transcending the barriers of caste and creed.There are many grounds to problematize the assumed authorship of Akbar Shah. To take a textual evidence, one may suspect the likelihood of a practicing Muslim having composed a work with an undisguised invocation to muses, gods and goddesses of a polytheistic belief system, but given the unusual degree of synthesis and syncretism already referred to, one may argue that there is nothing inherently improbable in Akbar

Shah's writing hymns adulating, exulting and praising deities and his preceptor. It may more legitimately be doubted whether a Muslim saint would write a work on mundane love in Sanskrit and Telugu. However, it is a fact that Buddhist and Jains have written treatises on love (Raghavan 7).The *Śṛṅgāramañjarī* is closely related to two previous works—the *Rasamanjari* of Bhanudatta and a commentary on it called the *Amoda*. It generally criticizes the former and adopts many of the views expressed in the latter.

Anangaranga

Translated as *The Stage of Love,* the work was composed by the poet Kalyanamalla, for the amusement of Ladkhan, the son of Ahmed Lodi, the same Ladkhan being in some places spoken of as Ladana Mull, and in others as Ladanaballa.He is supposed to have been a relation or connection of the house of Lodi, which reigned in India from A.D. 1450 to 1526.The work would therefore, have been written in the fifteenth or sixteenth century.It contains ten chapters, and has been translated into English but only six copies were printed for private circulation. This is supposed to be the latest of the Sanskrit works on the subject, and the ideas in it were evidently taken from previous writings of the same nature remarks Mulk Raj Anand in his Prelude to *Kamasutra* (52).This treatise has been translated to almost all the languages. "In Arabic, Hindostani and the Moslem dialects, the *Anangaranga* becomes Lizzat al-Nisa, or the Pleasures of Women; and it appears with little change in Persian and Turkish"(*Anangaranga* xi).

Ratirahasya

In the available literature on Kama Sastra in Sanskrit, the *Ratirahasya* believed to have been written between A.D. 830 and 960 is next in importance only to the text of Vatsyayana. In fact, it may be said to have gained greater popularity because of its concise treatment opines Raghavan in his Foreword to the text (vii). Indeed, in many Indian languages, the name of its author Koka or Kokkoka has become a synonym of the subject Kama Sastra itself. He has been known in several names like Kokkaka, Kokkoka, Kokka, Koka, Kukkoka, Kupkoka, Koka-deva, Koka Pandita, and so on (*Ratirahasya* 8). The popularity of Kokkoka is borne out also by the fact that the text was translated into Persian (vi).Kokkoka wrote

the *Ratirahasya* to satisfy the curiosity of King Vainyadatta (9).The author's main objective appears to instruct men in the art of winning over frigid women, or those suffering from sexual anaesthesia. He particularly stresses the methods by which a man may not only gain the attention of women, but in due course, may come to sustain their affections. To achieve this ambitious objective, Kokkoka made a thorough study of the works of his predecessors, both in the field of Erotics as well as in other ancillary topics. The aim of Kokkoka is not merely to give us a compendium of the subject, but to bring into prominence the ideas of writers other than Vatsyayana. The study naturally takes the form of classifications and enumerations which are but names of the psychological variations in men and women. It is immensely helpful in understanding the types of characters etc. as dealt with in the different texts of Kama Sastra literature. S. A. Upadhay remarks

> In 552 artistic strophies, composed in different metres and divided into fifteen chapters, Ratirahasya elucidates almost every aspect of its subject; the well-known fourfold classification of females and their distinct characteristics, the ways and means of winning them over, the different erogenous zones, the classification of males and females, the twenty-seven types of union, females of different provinces and their sexual characteristics, details of tumescence and detumescence, the vivacious variety of postures, on acquiring a wife, use of agents for enticing other women, etc. The prescription of different Mantras and rites of enticing women helps us to understand the Tantric practices as in vogue. The aphrodisiacs described in 130 stanzas in the last chapter reveal the progress in Indian medicine.(Ratirahasya xviii) Kokkoka classified women into four major categories—Padmini, Sȧnkhini, Citriṇi, Hastini; tabulated their physical, psychological and sexual characteristics, along with the days and nights and Yamas thereof and postures favourable for each of them for the attainment of the highest conjugal happiness. Some contend that this classification has been lifted from Vatsyayana: in actual fact, it is conspicuously absent in the Kama Sutra.

Classification of Women
Padmini

Ratirahasya mentions that she has a slim, fragrant body soft as a Lotus; eyes red at the end like those of timid fawn; breasts like bilva fruit, fine nose like sesame flower. She can be dark like lily or fair

like Campaka and possesses soft graceful swan like gait. She is swan throated, finely dressed, devout, bashful and preserves her self respect. She only consumes soft, pure, light food; likes white dress and flowers. Her private parts resemble an opening lotus bud and fluid has Lotus smell. The Padmansana pose and the last quarter of the night are suitable for her. *Śṛṅgāramañjarī* echoes the same. *Anangaranga* describes her moon like face, soft like Sirisa flower and fine neck.She is the best type of woman and is considerate.

Saṅkhini

Ratirahasya describes her as stout or lean,tall; long legs, nerves and veins prominent in her tall, slim body, having many hollows (owing to absence of flesh). She has the voice of an ass, is irascible, fault finding and not pure in mind. She has a heated and bilous constitution; likes red garments and flowers; eats neither more nor less. She has very hairy private parts; meagre saltish smelling fluid .She scratches with nails in enjoyment.*Anangaranga* notes her meagre breast, tawny complexion and pitiless nature.The suitable pose and time for her is the Venu- darita pose and third quarter of night. Bilva fruit mixed with the root of the fragrant Tagara and a special mantra will entice her. *Śṛṅgāramañjarī* describes her as very loving, devoted to her lord. It adds that she wears jewels with blue stones.

Citriṇi

Ratirahasya describes her as slim, neither too tall nor too short and with graceful gait. She has broad breasts and loins;prominent lip, conch like neck;voice similar to that of cakora. Adept and devoted to music, dance, painting etc, she has quick glances. She eats sweet dishes and also very little. *Anangaranga* notes her affectionate nature,dark hair and voice like that of a Peacock. Her sexual characteristics mention profuse fluid like honey and private parts soft, rotund, bloated and not very hairy. Nagara pose and the the first quarter of the night suitable are for her. Plantain, jati nut and a mantra will entice this type of woman who loves external sport, embrace, kissing etc.*Śṛṅgāramañjarī* also mentions her fondness of perfume and that she has a small mouth.

Hastini

Whitish in complexion, her physical features include tawny hair,short and stout neck, thick and dangling lips,big and crooked fingers on feet,

stuttering in speech, immense size, and slow, graceless gait. She likes red garments and ornaments. She has a bilious constitution and wants many men.The smell of her body is similar to elephant's ichor. She is a heavy eater who eats hot, acrid and astringent food. Very difficult to gratify sexually, her sexual characteristics list reddish fluid smelling similar to elephants icor, hairy and very broad private parts. *Anangaranga* calls her severe and cruel. The skandha- pada- yugala pose and the second quarter of the night are the suitable time for her. She can be captivated by the ash of the wings of the dove and bee mixed with honey and administered with Pansupari and a separate mantra. *Śṛṅgāramañjarī* records the additional feature that her mating time is the first quarter of the night which does not agree with the time given either in *Ratirahasya* or *Anganaranga*.

Analysis

The Padmini, evidently, is the best type of woman and the elaboration of her features is all based on this single idea of her being the best type and being comparable to the lotus,her leading characteristic is not only beauty but delicateness. Citriṇi comes next in point of merit. Her chief accomplishment and variety of tastes and flashy behaviour, is based on the word citra meaning 'manifold' and 'striking'.A careful scrutiny of Sȧnkhini would show that we have to underlie the statement in the *Ratirahasya* and other texts that her nerves and veins are visible on her frame, that she is devoid of flesh, and that her body is full of hollows.As Sankha means shell and bone, she is to be understood as the fleshless woman. Hastini by all description stands lowest in the order, she is, as her name suggests, the heavy corpulent type.(*Śṛṅgāramañjarī*, Raghavan 42)

Vatsyayana's Classification of Women and Men

Vatsyayana's classification of women and men into Harini, Vadava, Hastini and Shasha, Vrisha and Ashva, according to the parinaha (circumference) and the ayama (length, depth) of their respective organs is followed in these texts too. There are three kinds of men, namely, the Shasha, or the Hare-man; the Vrishabha, or Bull-man, and the Ashwa, or Horse-man. These divisions again appear to represent the nervous, bilious and sanguine temperament.

Harini

The deer type of woman has a shapely head with a thick and wavy

growth of hair, a small belly, protruding posteriors, small nostrils, large and beautiful eyes adorned with long lashes. Her lips, palms and soles are reddish; arms straight and delicately shaped; ears, cheeks and neck long, and her abdomen and thighs are not unduly fat. Her ankles are symmetrical, and her gait is like that of an elephant in rut. Her breasts are firm and prominent, although her frame is delicate. She has a gentle nature, betrays little anger, but can be greatly perturbed by envy.She eats moderately, but entertains a fondness for physical unions. Her fluid has the fragrance of a flower, her fingers are straight and her speech pleasant. Her yoni is deep, and measures six angulas. Her build is quite erect and her nature affectionate.

Vadava

The mare type of woman possesses an unshapely head (not well-rounded); thick and oily hair; quivering eyes, like the petals of a blue lotus: and her ears and face are broad and long.Her teeth are large and strong: her lips long; her breasts full and firmlike water-pitchers; arms strong but graceful ; belly small, and hands soft as a lotus. Her chest is wide, her speech is pleasantly halting. She is greatly perturbed by jealousy. Her navel is deep and round, her abdomen is asymmetrical but pleasing, her thighs even and short. Her waist is broad, and she leans from the middle. Her walk is leisurely and coquettish, her feet are symmetrical and pink; her mind is wavering; her body delicate. She is fond of eating and sleeping, and is given to day-dreaming about her lover. She is disposed to phlegm and wind, and her fluid is yellowish and smells like flesh. She has a strong libido and her fluid flows easily. Her yoni measures nine angulas. (*Ratirahasya* 32)

Hastini

The elephant type of woman is characterised by broad cheeks, thick ears and nostrils. Her two palms, soles, arms and thighs are short and broad. Her neck is curved, rough, thick and dun-coloured. She entertains a continuous desire for indulging in conjugation; has a deep voice and a heavy body, like an elephant's. Her lips are long and drooping,and her fluid flows profusely. She has an irritable temperament, displays a yellowish hue in her eyes and her fluid smells like that of an elephant in rut. She is also given to sinning

surreptitiously. She has many deficiencies and she is usually won over forcibly by the use of the rod. Her yoni measures about twelve angulas.

The Shasha

The Hare-man is known by Linga which in erection does not exceed six finger-breadths, or about three inches. His figure is short and spare, but well-proportioned in shape and make.He has small hands, knees, feet, loins and thighs, the latter being darker than the rest of the skin. His features are clear and well-proportioned; his face is round, his teeth are short and fine, his hair is silky, and his eyes are large and well-opened. He is of quiet disposition, does good for virtue's sake and looks forward to making name. He is humble in demeanour; his appetite for food is small, and he is moderate in carnal desires. Finally, there is nothing offensive in his Kama-salila or semen.

The Vrishabha

The Bull-man,is known by Linga of nine fingers in length, or four inches and a half.His body is robust and tough, like that of tortoise. His chest is fleshy and belly hard. His forehead is high, his eyes large and long, with pink corners, and the palms of his hands are red. His disposition is cruel and violent, restless and irascible, and his Kama-salila is ever ready.

The Ashwa

The Horse-man is known by Linga of twelve fingers, or about six inches long. He is tall and large-framed, but not fleshy, and his delight is in big and robust women, never in those of delicate form. His body is hard as iron, his chest is broad, full, and muscular; his body below the hips is long, and the same is the case with his mouth and teeth, his neck and ears, whilst his hands and fingers are remarkably so. His knees are somewhat crooked, and this distortion may also be observed in the nails of his toes. His hair is long, coarse and thick. His look is fixed and hard, without changing form, and his voice is deep like that of bull.He is reckless in spirit, passionate and covetous, gluttonous, volatile, lazy, full of sleep and walks slowly. His Kama-salila is copious, salty, and goat-like.

Further Classification of Women

According to age

A woman under the age of sixteen years is classified as Bala or

maiden;thereafter, up to her thirtieth year she is Taruni or a young woman; from the thirty-first to fifty-fifth year she is Praudha or middle aged, and beyond this age she is declared Vriddha or old. Also, if a woman is tall, dark, slim and low or narrow-waisted, and indulges in unions very sparingly, she is classified as Shlatha while if a woman is fat, fair and short, broad-waisted and ever keen for unions, she is Ghana. When a woman combines some qualities from each of these two categories, she belongs to the medium category. A Bala or a maiden can be won over by the offering of betel-leaf, garlands, fruit-juice, tasty delicacies and a deferential mien, being young, she is easily pleased by the gifts of beautiful ornaments, necklaces and other trinkets.A Taruni is pleased with a sympathetic approach and a union which increases gradually in force. A Praudha harbours deep love and an emotional attachment,while a Vriddha for whom the different stages of love are over, is enchanted by sweet talk and respectful behaviour.

According to Humours

A woman whose bone-joints and ankles are not clearly visible, belongs to the phlegmatic type. Her voice is soft and sweet and she looks like a lotus.A woman whose bone-joints and ankles are clearly visible belongs to the bilious type. Her limbs are warm.A woman who is not soft, whose limbs are lukewarm and who prattles excessively belongs to the windy type(*Ratirahasya* 37).The phlegmatic woman gets the orgasm immediately; the bilious woman gets it after some time and the windy type gets it after a long time. Again,in the phlegmatic woman's yoni the fluid flows freely; the bilious yoni is very warm, and the windy type of yoni has a thick hymen. The first category again, pines for union during the Shishira or winter months and Vasanta or spring; the bilious type, during Varsha or monsoon and Sharad or autumn;the windy type during Vasanta or spring and Grishma or summer.A woman of the Shyama category possesses glistening nails, eyes and teeth. She does not repent quickly. Her gait is dignified and her attachments unwavering. The entrance to her yoni is cool, fleshy and pleasant to the touch. The Shyama type belongs to the phlegmatic class. She is the best among the three types mentioned below.Shyama does not mean dark-coloured as she means one who has reached the middle stage of youth. She is, by nature, pleasure-loving.The bilious type of woman comes next in order of preference. She has a fair complexion, large breasts, and

pinkish nails and eyes. Her sweat has an acid odour. One moment she is angry and the next moment she is happy. She favours the cold and avoids the heat. Her yoni is quite warm and loose.She is intelligent and proficient and assumes a delicate demeanour during the union. The windy type of woman is the vilest type of woman. Incessantly chattering, fond of aimless wandering, she has a dusky colour, resembling that of a slightly burnt tree. She is gluttonous; her limbs are not delicate; her hair is rough and split at the ends, while her nails and eyes are dark. She is fond of rough and forceful unions. Her yoni is as rough as a cow's tongue.When some characteristics from each of these groups overlap in a woman,she should be typed as having mixed humours.

According to Character Traits

A Devasattva woman possesses a pure and sweet-smelling body; her face is very bright. She is well-born and has many admirers. She is utterly beautiful. A Yakshasattva woman does not feel shy in the presence of elders. Her lust is easily aroused, and usually, she is anxious to enjoy unions in sylvan surroundings, drinking taverns, seaside resorts or mountain retreats.A Narasattva woman is blessed with an unassuming nature. She is gifted and hospitable, and not in the least put out by fasting.A Nagasattva woman is given to excessive sighing and yawning, and to wander-lust. She sleeps a great deal, but is never completely relaxed. A woman is declared to belong to the Gandharvasattva group when she is free from anger, accomplished in the arts of vocal and instrumental music as also in the Art of Love. She favours bright and dazzling garments and is very fond of garlands, scents and incense.The Pishachasattva woman is undignified, gluttonous and possessed of very warm limbs. She drinks intoxicating potions, eats meat .The Kakasattva woman has a constantly roving eye; she is plagued by frequent hunger-pangs and is cursed with a very fretful nature.The Vanarasattva woman has a distracted look and an unsteady mind. In love-play she is fond of fighting with the help of her teeth and nails.The Kharasattva woman indulges in contrary talk, and loves to inflict pain on her paramour during unions.

Conclusion

The list is by no means complete. There are further description of women according to the peculiarities of the regions they belong to. The classification is minute and overwhelming. Though some sound

quite unbelievable we cannot underrate the effort put into the subject from an academic and clinical point of view.It is evident that even in taxonomy the women are studied in far greater detail than the men.These works offer rules regarding the favourable types of union among the different categories mentioned above. The conclusion put forth is this: "Whether a woman is Shyama or phlegmatic or of the mare type or of the deer type; whether she belongs to the Gandharva, Yaksha, Nara or Deva-sattva type; whether she is a maiden or adorned with the beauty of growing. Youth-only one thing is of the greatest significance for the worldly mortal-that she is born with beauty solely for man's supremest happiness"(*Ratirahasya* 40).It is undeniable that many of the features described of the best female type still form the basis of beauty standards to this day. We find "a sculpting of the biological body into a cultured form" in these texts (Shah 45).Hence they deserve the special attention of scholars and social scientists.

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“The Tragic Fate of Katerina”- A Study Based on Alexander Ostrovsky’s ‘The Thunder Storm’

Dr. Jimly.P[1]

Abstract

Alexander Nikolaevich Ostrovsky was the Russian dramatist of the 19th century. Ostrovsky is generally considered as the greatest representative of the Russian realistic period. His works deals with the daily life and social customs of particular groups and classes. He was more dispassionate and less distorted in the treatment of his characters. His dramas are among the most widely read and frequently performed stage plays in Russia. Ostrovsky’s The Thunder Storm (1859) is a five-act tragedy which portrays a realistic picture of the Russian patriarchal life. The play is a social criticism, which is pointed particularly towards the Russian merchant class. It depicts the desperation of a young wife who takes a lover hoping he will change her existence but his failure to do so leads her to commit suicide. Katerina’s longing for freedom from the bondage of a loveless marriage and the ferocious mother-in-law symbolizes every woman’s longing for their own freedom from the patriarchal society.

Keywords: *Katerina, Tikhon, Kabanikha, wife, frustrated, family, marriage, torture, sin, patriarchy, society, suicide.*

Alexander Ostorvsky’s ‘*The Thunder Storm*’ may be said to be the story of a light-hearted women Katerina who find herself refugee in the hands of death. She killed herself in order to become free from the frustrated life in her husband’s house. It can be interpreted as an act of protest against injustice. Suicidal behavior is a major problem worldwide from early ages till now. But it has received little empirical

1 Assistant Professor, Centre for Comparative Literature, Sree Sankaracharya University of Sanskrit, Kalady, Email:jimlynidheesh@gmail.com

attention. Family conflict, domestic violence, familial stress, social isolation are all causes of suicide. The psychological and emotional pain that reaches intolerable intensity may be the primary factor that leads a human to commit suicide.

We are living in the postmodern era where feminism is getting more popular, but still in our society we can find lots of women committing suicide in the name of dowry, physical torturing, mental torturing etc. Here, Ostorvsky's heroine Katerina drowned herself in the Volga in order to escape from the torture of the society. Katerina's husband Tikhon loved her but he was not able to express his affection for her because of his aggressive mother Kabanikha. Kabanikha was a tyrannical mother-in-law and she had crushed Katerina's life. Katerina felt somewhat a prison life in Tikhon's house. In her childhood days she lived free as a bird. Her mother loved her above everything else. She dressed her up like a doll and never pressed duties upon her. She did only what she wanted to do, but here in Tikhon's house her mother-in-law always gave her orders and forced her to do the duties and she even told her not to sit gazing out the window. Since Katerina had lived in a loving and peaceful atmosphere in her maiden days, life after marriage became boring to her. Her mother loved her very much and gave her entire freedom, but her mother-in-law was very rude and not at all showed any affection to her. She even didn't allowed Tikhon to love Katerina. Katernia longed for eternal love. She wished her husband to be more romantic, but Tikhon was entirely under the control of Kabanikha and without her permission he couldn't even talk to his wife.

Katerina wished to go for evening walks with Tikhon, but Kabanikha forbade them. Kabanikha always complained to Tikhon that he never gave orders to Katerina but used soft words and never shout at her and threaten her. In order to get rid of these problems Tikhon found himself a relief in drinking. Katerina was not able to bear this situation. She was a young woman who always wanted to live in a world of fantasy. We can observe her mind from her conversation with her sister-in-law Varvara.

Katerina: "Why don't people fly like birds? Sometimes I fancy I am a bird. When I stand on top of a hill I want so dreadfully to fly! I'd take a little run, spread out my arms and fly away. Shall I try it now?" (Ostrovsky 178)

Katerina loved Tikhon very much. When he was going to Moscow, she begged him to take her with him. When Kabanikha allowed them for a private talk Katerina told Tikhon throwing herself into his arms." Don't go away, Tisha! Don't go, I beg you; I implore you, for the love of God.

Tikhon: I've got to go Katya. How can I not go, once mama's sending me?

Katerina: Then take me with you, do; oh, do!

Tikhon: (freeing himself from her embrace) I can't do that

Katerina: Don't leave me. Tisha! Something terrible will happen! Something terrible!

Tikhon: It can't be helped, everything is settled." (195-196)

When Tikhon was leaving to Moscow; we can see Kabanikha instead of consoling Katerina abusing her. Kabanikha : "Hanging on his neck, you shameless hussy? It's not with a lover you are parting! It is with your husband, your lord and master? Or perhaps you don't know the rule? Bow to him! Bow to the ground." (197)

We can infer from Kabanikha's words that she is a mother-in-law of a patriarchal society who imposes restrictive social norms to her family, that is why she told Katerina to consider Tikhon as his Lord and master, but we can't agree with those patriarchal norms. A wife is not a slave to her husband. They are having equal rights. They are life partners and self-respect is applicable to both of them.

As a wife and a daughter-in-law, Katernia was very obedient and loving. Though Kabanikha was very impudent Katernia never spoke a word against her and she always obeyed her orders. Katerina always longed someone to love her. In her childhood her mother always cared her and after her marriage she failed to get the real love which she yearned. She always needed Tikhon's presence and also wanted him to adore her, but Tikhon was extremely different from her wish. He always gave importance to his mother's words. Actually, he was afraid of Kabanikha. Tikhon was a person who had no identity of his own. He had no courage to take his own decisions. It was Tikhon's behavior that leads Katerina to disaster.

It was love Katerina longed for. After Tikhon's departure she became attached to Boris their neighbor, not just because he was pleasing to her, but being so different from everybody in the way he looked and the way he spoke. She was drawn to Boris by her need of

love, which had met with no response from her husband, and by her injured feelings as wife and woman, and by the deadly boredom of her life, and by her longing for freedom, space, and bondless liberty. Boris was not heroic; he was not worthy of Katerina. He was just one of the circumstances making her doom inevitable. Though she was attached to Boris she never hated her husband. Her love for Tikhon remained the same in her mind. When Varvara talked about Boris to her, Katerina said to her "don't speak to me of him, I beg you, not a word! I do not wish to know him! I intend to love my husband. Tisha, Tisha darling, I wouldn't exchange you for anybody in the world! I had no wish to think about this, but you brought it up." (190)

From these words it is clear that Katerina was true to her husband and she loved him more than anything in the world. As a wife she always wished for Tikhon's presence, that's why she begged Tikhon to take her along with him to Moscow, but Tikhon never cared her feelings and he even distressed her feelings as a wife. Tikhon's this behavior forced her to fall in love with Boris. Actually, Katerina never wished to fall in love with Boris, but her desperate mind forced her to do so. She felt very lonely. In her loneliness she thinks" it will be very quiet in the house now. If there were children. What a pity I have none of my own; atleast I could spend my time with playing with them. I do love to talk to children." (199)

Form Katerina's thought we can understand how much she missed her husband and her longing mind to become mother and thus spending time by playing with them, but fate was cruel to her. She didn't have any children. If Tikhon had given her a chance to become a mother, she must not have felt this much loneliness. In the absence of Tikhon, she could atleast spend time with her children. When Tikhon left her alone, she felt her life in her husband's house a sort of imprisonment. She felt that her life was in misery day by day, without seeing a ray of light and never hoping to. The longer she lived the worse it gets. It was her mother-in-law who crushed her. It was because of her Katerina hated that house; every walls were hateful.

When Katerina engaged in an immoral relationship with Boris in the absence of Tikhon, she knew that she was doing a sin. Though they enjoyed every night, the thought that she was doing a dreadful sin made her more worry than before. But she knowingly did it in

order to get a mental satisfaction which she had been longing since her marriage. She was terrified on thinking about the consequences when anybody came to know about her relationship with Boris.

Katerina was very sensitive, that's why at the very moment on Tikhon's unexpected arrival she became gruesome. Without having the courage to conceal it any more she revealed everything to Tikhon in Kabanikha's presence. If Katerina had not revealed her affair with Boris, Tikhon would never come to know about it and she could live with Tikhon till the end as usual, but Katerina's honesty forced her to reveal it. Her love towards her husband and lover was sincere, that's why she confessed her betrayal to Tikhon. The good-hearted Katerina didn't want to cheat her husband. So, we can't find fault with her, because she had done all this when life in that house became intolerable to her

At the end, not able to live in that house Katernia decided to set out of the house. While she was walking alone in search of Boris, she tells to herself. "Nowhere. Nowhere to be found. What could he be doing now, poor darling? Only to say good-bye to him, only that, and then…then I'm even ready to die. I've ruined myself and him too, brought dishonor on myself, eternal disgrace to him. There is nothing I want, nothing that pleases me, not even the light of day. But death doesn't come. I cry out for it, and it doesn't come. Perhaps I would find some joy in life I lived with him. I am already a lost soul. How I long for him! If I cannot see you, love, at least hear me from the distance! Sweet wind, carry to him my sorrow and my longing! Blessed saints, how I long for him! (Goes to the river-bank and cries out in a loud voice) My love! My love! My soul! How I love you! Oh, answer me! Answer me!" (243)

On hearing these words, we can infer that Katerina was in a traumatic situation. Nobody was there to console her. When she saw Boris, she begged him to take her with him to Siberia. We can find earlier she was begging her husband to take her with him to Moscow, but he went alone because he was afraid of his mother. Now here Boris left her because he was not able to violate his uncle's words. In both the cases as a wife and as a lover her feelings was injured. If her husband Tikhon had taken her to Moscow this disaster would not have happened to her. The insecureness which she felt forced her to compel in both the cases. In her childhood days her mother loved

and cared her very much, but she failed to bring up her as a bold woman. She always considered Katerina as a doll. This effected in a negative way when Katerina came to Tikhon's house after marriage. She was always nervous and failed to take her own decision.

After saying good-bye to Boris, we can see Katernia standing deep in thought. She thinks "where am I to go now? Home? No, to go home is to go into the grave, just the same. Ah, no; the grave is better I don't want to think of hoe I shall live. Go on living? No, no! That is too terrible! I have come to hate the people, and the house; its very walls are hateful! I will not go back! No, no, I will not go! What difference does it make whether death comes to me or I go to death? I cannot possibly go on living, but it's a sin, nobody will pray for me! Aye those who love me will pray for me. (Goes to the edge of the riverbank and calls out in a loud voice) My own love! My hearts joy! Farewell!" *(Disappears).* (246-247)

The unfulfilled dreams of happiness in marriage and the pernicious situation in her husband's house forced her to commit suicide. Though Boris left that place and Tikhon was ready to forgive, Katerina ended her life by throwing herself into the river Volga. Her morality conscious and self-guilty conscious made her to do this. Though Katerina was able to break a taboo, she was unable to live with the guilt. As a wife of a high-class family there is no other way in front of her, because she knew that the society will torture her. Her traumatic experience is one of the major causes of her suicide. Trauma studies explore the impact of trauma in literature and society by analyzing its psychological, rhetorical and cultural significance. In Sigmund Freud's *Beyond the Pleasure Principle (1920)* he argues that trauma is an unrepresentable event that fundamentally fragments the psyche. Emotional and psychological trauma results from an extremely stressful event that causes severe disability in daily functioning. The anguish and frustration from the traumatic event in Katerina's life led her to commit suicide.

The tragic fate of Katerina arises from the unconventional system of the patriarchal society. As a playwright Ostrovsky succeeded in portraying the problems of a woman in a high-class society through his heroine Katerina, but he failed to keep loyalty to Katerina as an individual, because he didn't allowed Katerina to walk out from her husband and to seek a life in which her values as a human being

can be realized. Instead, he killed the heroine by saying that she killed herself and had done a sweet revenge to her husband and family. Through Katerina's suicide, Ostrovsky is supporting the male dominated society. For this we can take evidence from the play. Katerina: "I've got sin in my mind. How I Have wept, how I have fought with myself? But there's no escaping this sin. No escaping it. It is a sin Varvara, a dreadful sin." (P.182 Alexander Ostrovsky) From the quotes we can conclude that Ostrovsky tried to portray Katerina as a sinner. Here Ostrovsky purposefully made his heroine Katerina to tell that she was sinned. So, through Katerina's suicide, knowingly or unknowingly the author is conveying a message that morality plays a key role in patriarchal society and a sinned woman have no right to live in the society. So, in this play, as a writer Ostrovsky had not showed any justice to Katerina.

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Vedic Agriculture and its Implementation in Modern Farming: A Review

Garima[1] & Namita Joshi[2]

Abstract

Agricultural practices are very old, which have been started in the *Vedic* era. Many texts such as *Surapala's Vṛkṣ*āyurveda, *Kṛṣi Parashara*, *Kashyapiyakṛṣisukti*, *Kautilya's Arthashastra*, *Manusmriti*, *Amarakosha*, *Varāhamihira's Bṛhat Saṃhitā* describe the agricultural tools, methods, and techniques which were used in ancient time. *Vaisyavargaha* briefly explain the crop suitability according to the type of soil. Agriculture was declared one of the most respectable works in *Vedas.* Use and the benefits of *Panchgavya, Kunapajala, Beejamrit, Jeevamirit, Compost tea, Matka khad, Vermiwash,* and *Amṛtapānī* were described in the *Vṛkṣ*āyurveda and *Vedas*. Implementation of these products enhances the productivity of crops.

Keywords: Agriculture, Organic farming, Soil, Veda

Introduction

Vedas are considered an ancient treasure, which not only describes the way of living but also deals with various aspect of life and sources which helps to maintain a suitable environment for all living beings. The Vedic period was considered from c.1500-500 BCE (Sharma et al.). This was the period when Vedic Aryans started cleaning forests and adopted agriculture for their life-hood. The rise of śramaṇa movements, large states, and big cities (*mahājanapadas*) brings the Vedic period towards an end. Vedas also give an account of agriculture and its related practice as it was considered very

1 Garima, Research scholar from the department of Environmental Science, Kanya Gurukula Campus, Haridwar, Gurukula Kangri (Deemed to be University) Haridwar, Uttrakhand &

2 Prof. Namita Joshi. department of Environmental Science, Kanya Gurukula Campus, Haridwar, Gurukula Kangri (Deemed to be University) Haridwar, Uttrakhand, 249404

crucial for the survival of human beings. In Sanskrit, the word *kṛṣi* is equivalent to agriculture and it is used many times in *Ṛgveda (Michael Brattus Jones)*. A detailed description of agriculture and its related aspects was found in post-Vedic literature. Going through the ancient literature it was seen that this occupation was considered the best, which not only provide wealth to farmers but also give happiness and prosperity. The composition of many Vedic scriptures including the *Saṃhitā* to the *Sutras* was done between c. 1500 BCE to c. 5th century BCE (Debi Prasad Chattopadhyaya and Lallanji Gopal Chapter 15: 5). Many texts like *Surapala's Vṛkṣ*āyurveda, *Kṛṣi Parashara*, *Kashyapiyakṛṣisukti*, *Kautilya's Arthashastra*, *Manusmriti*, *Amarakosha*, *Varāhamihira's Bṛhat Saṃhitā* mention the role of agriculture practices, arboriculture, plant biodiversity, and horticulture (Gopal). The process of vegetable, cereals, and fruit cultivation along with irrigation practices and the use of cow dung manure for maintaining the fertility of soil is also mentioned briefly in these scriptures.

Land and Soil

Depending upon the soil's physical characteristics, fertility, and irrigation different lands were described in the *Amarakosha (Jha)*, given in Table 1.

Table 1. Showing different land as described in Amarakosha.

S. No.	Name of different land mentioned in Sanskrit	Meaning in English
1.	*Urvara*	Fertile
2.	*Ushara*	Barren
3.	*Maru*	Desert
4.	*Aprahata*	Fallow
5.	*Shadvala*	Grassy
6.	*Pankikala*	Muddy
7.	*Jalaprayah*	Watery
8.	*Kachchaha*	Land contiguous to water

9.	*Sharkara*	Loaded with Pebbles and limestone
10.	*Sharkaravati*	Sandy
11.	*Nadimatruka*	Land watered from river
12.	*Devamatruka*	Rainfed

Vaisyavargaha mentioned the soil in relation to crop means it described the soil according to crop suitability ("Vedic Agricultural Practices"). Along with soil description, maintaining soil fertility by manuring and rotation of crops was also described in Ṛgveda. Cow dung was preferred in Vedic times as it is considered a major source of nitrogen. *Kosambi* and *Kautilya* also spoke about crop rotation, which is mentioned in *Arthashastra*. Two types of cow dung manure *i.e.* farmyard cow dung and stable (gostha), were used in the Vedic period. For nitrogen fixation use of barley husk in soil was described in *Varāhamihira* in the 6th Century AD (Ramprasad).

Origin and development of Agriculture:

The lord *Brahma* was regarded as the inventor of agriculture by *Mārkaṇḍeya purāṇa*. According to this, at the beginning Earth yields all types of vegetables and crops but with time they become unproductive after that Brahma got various types of seeds by churning soil, but shortly he realized that the crop productivity became lesser than the initial, then he originated the concept of Agriculture and bought it in practice. Since then, agriculture become a need for human survival. However, the origin of agriculture is described differently in *Viṣṇu Purāṇa* and *Bhāgavata Purāṇa*, these regarded the son of King Vena named *Prthu* as the inventor of agriculture. In *Atharvaveda*, it was mentioned that for the very first time, farming and grains were grown by King *Prithu Vainya (Raychaudhuri and Kaw)*. Agriculture has been given importance by Vedic seers because they knew that it was the only option to cope up with food scarcity. For the survival of human beings *Anna* (grain) production is important and its production occurs by agriculture so agriculture become a basic necessity for human survival. *Yajurveda* says that one should do agriculture and make some efforts to produce large quantities of grains, and the life of humans depends on agriculture *i.e.*

'*te kṛṣiṃ ca sasyaṃ ca manuṣyā upajīvanti*'(Atharva. 8.10.24)

To aware about the importance of agriculture Vedic seer says:

akṣairmā dīvyaḥ kṛṣimit kṛṣasva vitte ramasva bahumanyamānaḥ

tatra gāvaḥ kitava tatra jāyā taname vi caṣṭe savitāyamaryaḥ (10.Ṛgveda 10.34.13)

This means, o gamblers, don't do gambling instead emerge in agriculture, which will give you, wealth, by which you can earn money, joy, domestic animals, and can live a happily married life.

Agriculture is regarded as human welfare in *Taittiriya Samhita* and Yajurveda. A person possesses the most quantity of grains respected most in society. Gods like *Pusa* and *Indra* are also considered to engage in agricultural practices. *Taittiriya Samhita* described agriculture as *Chandas*, which means it likes as music to human life, which fill the life of human with delight. *Bruhatparasara* also says that *kṛṣeranyatra no dhamo na la bhaḥ kṛṣaṣato'nyataḥ (11. Bṛhatpārāśara-5/185)* which means agriculture is only the religion and there is no businesses profitable than this.

Kṣetrapati, Go, Parjanya, Apah, Prithvi, Viśvedevāḥ, Aksa, and Araṇyāni are various *sūkta* of *Ṛgveda* which also describe the value of agriculture for living beings. Ślokas available in *Atharvveda* depict that at that time most agriculture depends on rainwater, as mention of prayers to the god of rain available in it (Sabhapandit). It also describes the first process of farming which is ploughing by cattle and sowings seeds.

Kṛṣi parāśara says that one can become *bhupati* even by performing agriculture. Even the people having wealth of gold, garments, silver, and jewels also depend on farmers for food. It doesn't matter how wealthy one becomes but to diminish the hunger everyone has to depend on food. Food is life, strength, and everything. All the people, the divines, and the demons have to depend on food for survival. Food comes from grain and grain is provided by agriculture (Parāśara). *Mahabharata* and *Valmiki's Ramayana* also state people who engaged in agriculture live a more prosperous and happy life. Śukra *nīti* says that river water irrigated land is best suited for agriculture (Aquique Chapter 3).

Agriculture Essential and Management of Agriculture

Agriculture depends on various factors like farmers, type of soil, seeds, farming techniques, manure, agriculture implements,

irrigation, etc. Farmers are a fundamental part of agriculture practice. Agriculture can't be possible without farmers so they are placed at higher rank and entitled as *Kṣetrapati, Kṛṣaka, Kṛṣikā, Kṛṣ*īvala etc. In Vedas, farmers are also called as *Kinasa*.

According to *Pāṇini*, farmers are of three kinds (Kaushik):

Ahali- Farmers doesn't own ploughs
Durhali- farmers own old ploughs
Suhali- who own ploughs or good land

Atharvaveda also says that a farmer's education is very important. Farmers who were educated about *Varta Vidya* can enhance the productivity of their fields. *Bruhatparasara* says that an educated farmer has enough knowledge of various agricultural steps and never faces poverty.

Field preparation and manuring:

Farmers of the *Ṛgveda* period had knowledge of various types of soils and crops. Repeated ploughing was used to prepare the soil for cultivation. After ploughing soil was soaked with water. *Lāṅgala* and *sira* were Vedic terms for the plough. The use of horses for ploughing was also mentioned in the mantras of Ṛgveda. Punishment was recommended by *Manu*, the lawmaker, for the adulteration of seeds. It simply illustrates the importance of good seeds in the Vedic period. For good germination, seeds were coated with flour of sesame, black gram, and rice. Various herbs were listed in *Shurapala*, used in seed treatment. For cotton seeds treatment of cow dung was used to enhance germination rate. *Parashara* says that manure will help to produce a good yield. Manure formed by soaking sheep and goat excreta, pulverized sesame, and barley in water for seven nights was described in the *Agni Paraná*. Application of this manure helps in increasing the rate of fruiting and flowering in plant species. In the Vedic period, as a pre-sowing treatment, honey and clarified butter formed manuring is used for barley seeds (Dwivedi).

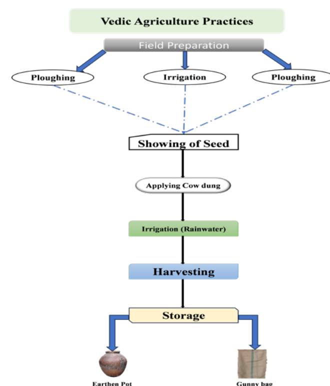


Figure. 1. Showing the ancient Vedic agricultural practices and Storage

methods

Agricultural implements

Various agricultural tools are used during the Vedic period some of them which are mentioned in *Ṛgveda* given below (Roy):

S. No.	Use of Tools	Tools mentioned in Vedic Texts	Meaning in English	Main Function
1.	Forest Clearance tools	*Svadhiti, Paraśu*	Axe	Used to cut trees
2.	Soil treatment	*Dātṛ*	Mower	For grass cutting
3.	Soil treatment	*Taittiri, Samhita*	Roller	Making field even
4.	Tillage implements	*Lāṅgala*	Small plough	Ploughing
		Sīra	Heavy plough	Ploughing
5.	Harvesting tools	*Dātṛ*	Crooked knife shaped sickle	Crop Harvesting
		Sṛṇī	Sickle	Crop Harvesting
		Jeta	Reaping hook	Crop Harvesting
6.	Transporting tools	*Anasa*	Carts	
		Sakata	Wagon	

Irrigation

Natural irrigation and artificial irrigation, these two types of irrigation were known by Vedic people. Natural irrigation comprises rainwater and river water. In *Ṛgveda*, many mantras mention the importance of rain for the production of 'anna', grains, and the increase of cattle. Small streams formed from rainwater, used for irrigation, and water was lifted by *Droṇī* (like a bucket). Two main rivers viz.

Sarasvati and *Sindhu*, its seven tributaries, were used for irrigation in the Vedic period. Sindhu River was considered a perennial water source. *Ṛgveda* describes the use of Sindhu and two of its streams, flowing westerly and easterly. It was written that Sindhu-associated fields were rich in corn production. *Vajinivati* also describes that the Sindhu River water has a rich fertility capacity. It was stated in Vedas that as it moves downwards it divides into seven tributaries, and all of them enhance the fertility of fields and increase the production of 'anna'. The second river was the Saraswati, which arose at the valley of the Siwalik range which was the source of non-perennial water. It gets the water from the drainage of perennial rivers like Yamuna, Indus, and Satluj and from rainfall. It provided water from Punjab to Saurashtra including Rajasthan. It contributes to irrigation either by surface flow or by sub-soil flow.

For artificial irrigation, water was stored in the non-flowing streamlets formed due to rainwater collected with the help of *Droṇ*ī and used for irrigation purposes. *Ṛgveda* also described the process of lifting water filled bucket from a well with the help of a stone wheel which acts like a strap. The introduction of the use of dams and reservoirs for irrigation purposes was found in *Yajurveda*. The use of a canal system and channelizing of the river for irrigation was also described in *Atharvaveda, Kauśika sutra,* and *Gṛhya-sūtra (Prasanna and Aithal)*.

Vedic *kṛṣi* implementation in modern agriculture

After the use of insecticides and fertilizers, field production rise rapidly in the 20th century. However, with time due to extensive agriculture, the use of fertilizers, and adaptation to pests, the quality of crops and food retards with time. Now most of the farmers and people started shifting towards organic farming which is devoid of chemicals in agriculture practices, and with that, Vedic *Kṛṣi* emerged once again. Vedic science-based organic farming is termed "*Chaitanya Kṛṣi*" (Gaikwad). Cow urine is considered one of the most valuable products of cows which have been used in medicine and agriculture practice since the Vedic period. Cow urine was found to be favorable in enhancing the productivity of mustard, rice, maize, etc (Choudhary et al.).. Mixture of 5% cow urine + 5% cow dung and 5 % *neem* seed kernel extract was found to restrict

the toxic effect of larva and eggs of *Helicoverpa armigera* commonly known as cotton bollworm. *Vṛkṣ*āyurveda and Vedas described the benefits of *Panchgavya, Kunapajala, Beejamrit*, *Jeevamirit*, Compost tea, *Matka khad*, Vermiwash and *Amṛtapānī* (RK Naresh et al.).

S. No.	Inputs	Ingredients
1.	*Panchagavya*	Cow dung, cow dung slurry, cow urine, cow milk, curd, and cow butter oil
2.	Vermiwash	Cow dung, earthworms
3	Compost Tea	Vermicompost
4.	*Matla Khad*	Cow dung, cow urine, water, jaggary
5.	*Beejmirit*	Cow dung, cow urine, cow milk, lime-stone, water
6.	*Jeevamirit*	Cow dung, cow urine, jaggary, pulse flour, fertile soil, water
7.	*Amṛtapānī*	Cow butter oil, honey, cow dung, water

Among all of them, the highest nitrogen content and maximum microbial population were found in *Panchagavya*. Their results showed that Vedic *kṛṣi* and cowpathy has lesser input cost which financially gives less burden to small and marginal farmers. These techniques however give effective outputs by suppressing the growth of pathogens by producing anti-fungal, anti-bacterial compounds, siderphores, and hormones and enhance productivity. Quality and quantity of parameters and yield of *Bhindi* crop significantly increase if the seeds were treated along with *Albizia lebbeck* as green manure and provided with foliage spray formed from the leaf extract of *Annona squamosal*, the same results were obtained with maize crop (V. Anbukkarasi and A. Sadasakthi). Swaminathan and Premalatha (Swaminathan and Premalatha) revealed that *Gliridica* leaf incorporation before the sowing of green gran and the use of spray foliage formed from the leaf extract *Aegle marmellos* after sowing was found most beneficial for green gram. Prior findings also revealed that the yogic method of agriculture (meditation + organic) has microbial-rich soil, and germination of seeds occurs one week earlier. The spray of biogas slurry along with *Panchagavya* also enhances the yield of Maize crop (Somasundaram et al.).

Combined use of *Panchagavya* along with inorganic fertilizer also provided the highest yield of fresh baby corn. Four times spray of 3 percent *Panchgavya* on an interval of 10 days, starting from day 15 after sowing of seeds with recommended fertilizer dose was found most suitable (Vimalendra and Wahab). Analysis of *beejamrutha* determined the presence of beneficial organisms which protect the crop from seed-borne and soil-borne pathogens. Some bacteria have the capability of phosphate solubilization, nitrogen fixation, hormones like auxin and gibberellic acid production, and suppression of *Sclerotium*, which was also found in it (Sreenivasa et al.). Different concentrations of cow urine, *jeevarmrutha,* and *Panchgavya* enhance the productivity of Capsicum crops (Boraiah et al.). Vermiwash obtained from vermicompost units is an organic drainage. It is a good source of amino acids and dissolved nutrients and acts as a potential source for plant growth (Das et al.). The use of vermiwash with various biopesticides like neem plant part and garlic bulb has n positive effects on the productivity, growth, and flowering of *Cajanus cajanas* and *Cicer aritinum*. It not only induces early flowering but also reduces the infection of *Helicoverpa armigera* (bollworm).

Conclusion

Agriculture practices were briefly described in Vedic scripture. It cannot be denied that farmers of the Vedic time period used various types of agricultural management tools and techniques, which advanced as time changed. Techniques got advanced as industrialization occurred. Among them, the most crucial was manuring methods, which can be used in the replacement of fertilizers and pesticides. Use of products like *Panchgavya, Kunapajala, Beejamrit*, *Jeevamirit,* etc, can be used in organic farming. These not only benefit small-scale farmers but also help in maintaining soil health, preventing the damaging of crops, and attaining sustainable development.

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Thematic and Psychological Aspects of the Curses in the light of the *Mahābhārata*- An Analysis.

Pratiksha Goswami[1]

Abstract

If the story of the human civilization has been observed, the two most prominent emotions that dominates human minds are happiness and sorrow. Though there are some other emotional aspects of human mind, these two can be bluntly visible by anyone in the human world irrespective of any epithets and qualifications. The story of human civilization adjoints boons and curses respectively with happiness and sorrow from time immemorial. Irrespective of geographical boundary, the literary documents of the whole world showcase boons and curses and their reflections in the society, corroborating human happiness and sorrow respectively in various directions. The present paper aims at dealing with the thematical and psychological aspects of the curses in the light of the *Mahābhārata*. It will try to ascertain those from the perspective of modern outlook and theories.

Key Words: Mahābhārata, theme, psychological, curses and cause-and -effect relationship.

Scope:

- To access the thematical importance of the curses in the light of the *Mahābhārata*.
- To access the psychological aspects of the curses of the *Mahābhārata*.
- To determine the cause-and-effect relationship of the curses into the storyline of the *Mahābhārata*.

Methodology

The methodology of this proposed work will be basically narrative and explanatory. In some portions there will also be analysis on the

1 Research Scholar, Gauhati University, Guwahati-14

basis of a comparative discourse.

Key Findings: To find out how curses of the *Mahābhārata* are related to the psychic state of the curse giver and curse receiver. This also tries to locate how these curses add impetus in the forward journey of the storyline.

Introduction

The story of human civilization provides the two most prominent emotions that remained strong in human minds from the beginning of the human civilization which are happiness and sorrow. Though there are some other emotional aspects of human mind and these are expressed in various situation of life but the feeling of happiness and sorrow remains prominent irrespective in any stage or status of the human being. The story of human civilization also adjoints boons and curses respectively with happiness and sorrow from time immemorial. So, the curses are related with the sorrow of the human mind. The main idea of curse is of inflicting punishment or even destruction on a person who had done wrong. The Sanskrit rendering of curse is *śāpa*. The word *śāpa* is derived from the root *Sap* which refers to vengeance. It is stated in Grammar as *Śāpa Ākrośe (Dikshita 233,260)*. The term *ākrosa* means assailing with harsh language, scolding, reviling and abuse(Williams 128). *Ākrosa* also means curse, imprecation and oath (Apte 309). Monier Williams gives several meanings to *śāpa* viz., curse, malediction, abuse, oath, imprecation, ban and interdiction (1065). According to the *Oxford English Dictionary* the curse is an utterance consigning or supposed or intended to consign a person or a thing to spiritual or temporal evil, the vengeance of the deity, basting of malignant fate etc (Simpson 331). The word *śāpa* and its root form *śap* occur in the *Ṛgveda* with its traditional meaning; i.e., the infliction of punishment in one place (Ṛgveda, 1.41.8). The *Taittiriyasaṁhitā* mentions the story of curse given to a fish by the god Agni. Agni had three brothers. They perished while carrying the offering to the gods. Agni was afraid of the thought the same misfortune would fall on him. So, he ran away and entered into the waters. The gods came to search for him as they needed him for sacrifice. The fish told the gods about Agni's presence in water. So, Agni cursed the fish and said that humans would take fish as their food (Taiteriya Saṁhitā,

2.6.6.1). These Vedic texts mention curses, but it is important to note that Vedic texts are not full of such occurrences. Whereas, the Epics and Purāṇas have used the strategy of curse on various accounts. Interestingly, the beginning of Rāmāyaṇa is based on such an incident. It is known to all that Vālmīki cursed *vyādha*, when the latter was seen as the killer of the Krauñca bird in the *Rāmāyaṇa* making the other bird companion-less (Rāmāyaṇa, 2.15). The curse coming out of the mouth of Vālmīki has been treated as the example of first ornate poem of Sanskrit literature. Like these works, a great chunk of the *Mahābhārata* story has been seen to be regulated by curse and its impact. Apparently, the curses are associated with negative environment, but the *Mahābhārata* story, in many places, establishes that the curses even sometimes remain the knot for binding the two points of an incident. It connects the anecdotes in many places. It is obvious that whatever be the substratum of the curse, it is somehow connected to a human being remaining behind the locus. This reflects the view that curses are always connected to the mind of a living being and is somehow affects human society. Thus, the curse giver, the receiver of the curse and the volume of the curse create a special type of formula in the surroundings of happenings with their force to integrate customized events. Therefore, a curse may be connected with three primary domains or aspects viz., social, practical and psychological. In the present academic venture, the psychological aspects of the curses of the Ādiparvan and the Vanaparvan of the *Mahābhārata* have been taken as the field of study.

The Curses of the *Mahābhārata* can be divided in the following manner:

Curses connected to Sacrifices.

Curses connected to the Births of Low Caste.

Curses connected to Birth of Offsprings.

Curse; that is used for Prevention of Criticism.

Curses that turn into Boons.

These divisions can be established through the explanations of various dimensions that are connected directly or indirectly with the curse. This is discussed here one by one.

Curses connected to Sacrifices: In the storyline of the *Mahābhārata* there are various accounts of the sacrificial rites can be found. Those sacrificial rites are performed to gain something. These sacrificial rites held an important place in the *Mahābhārata*. Some curses in the *Mahābhārata* are related to the sacrificial rites. As for example,

a.(i). The Sacrifice of Janamejaya: Vedavyāsa started the story of the *Mahābhārata* in the Ādiparvan with the narration of the Janamejaya's serpent sacrifice. In connection with the story Janamejaya's serpent sacrifice two curses two curses have been shown in the epic story; one is Kadrū's curse to her sons and another is the curse of the sage Śṛṅgī towards Parīkṣit.

The sage Kaśyapa had two wives; one was Vinatā and the other was Kadrū. From the sage Kaśyapa Vinatā had two sons named Aruṇa and Garuḍa. On the other hand, Kadrū had one thousand snakes as her sons (Mahābhārata, 1.16.6 -1.16.9). Once Vinatā and Kadrū argued on the topic of the colour of the tail of Uccaiḥśravā. Uccaiḥśravā was a horse who was emerged from the ocean as a result of churning of the ocean of deities and demons (MB 1.18.37). Vinatā said that the colour of Uccaiḥśravā was white, so the tail of the Uccaiḥśravā had to be white, but Kadrū argued with her that the colour of the tail of Uccaiḥśravā was black. Actually, that was not the case. Then they put a condition that the winner of this debate would be the master and the loser would be the servant(MB-1.20.1-4). Actually, the colour of the tail of Uccaiḥśravā was white. But to win the argument Kadrū ordered her sons to cover the tail of Uccaiḥśravā with their body to make it black so that she became the winner, but her sons rebelled against her. Therefore, she cursed her sons that they would be offered to Agni in Janamejaya's serpent sacrifice (MB 1.20.6-8). Another curse connected to Janamejaya's serpent sacrifice was the curse of the sage Śṛṅgī towards Parīkṣit. Once the king Parīkṣit, the son of Abhimanyu went for hunting and wounded a deer. To search for that wounded deer the king entered the hermitage of the sage Śamīka and asked for the deer, but Śamīka was engaged in meditation. Therefore, he was not aware of the outer world. So, he didn't respond to the king (MB 1.40.19-20). Insulted by that the king Parīkṣit misbehaved with the sage by putting a dead snake around his neck and left from there (MB 1.40.21). After a while, the sage Śṛṅgī, the son of the sage

Śamīka arrived near him and saw him in that miserable state. After hearing from Kṛśa that the king Parīkṣit was guilty of his father he could not control his anger and cursed him that he would be killed by the snake called Takṣaka within seven days (MB 1.41.12). On the other hand, Takṣaka was glad to receive this opportunity to avenge his family who were burnt alive at the forest of Khāṇḍava by Arjuna, the grandfather of Parīkṣit (MB 1.226.5). After knowing the story of the death of his father, Janamejaya determined to kill all the snakes. So, he prepared the serpent sacrifice (MB 1.51.6 -9). In this storyline these two curses are seen to create the base for Janamejaya's serpent sacrifice. Kadrū's curse her children helped Janamejaya to stay away from bad name when he killed thousands of innocent snakes just for his revenge. On the other hand, by the curse of the sage Śṛṅgī, Takṣaka the king of snake got the chance to complete his revenge on the lineage of Pāṇḍavas for the misdeed of Arjuna. These two curses have prepared the base for future actions of Janamejaya. Thus, these two curses are insinuated in the story to give a great start of the whole epic.

Curses Connected to Low Births: Many curses are seen to be related with the birth of low caste people in the *Mahābhārata*. Following are some of the examples in this regard.

b.(i). The Birth of Vidura: In the *Mahābhārata*, Vedavyāsa had always created a background story for all the characters who was dealing with the storyline of the *Mahābhārata*. Likewise, Vedavyāsa had also created a background story for the character Vidura to justify his knowledge despite being a low caste person. Once the sage Aṇīmāṇḍavya was wrongly accused of stealing and he was hanged as his punishment. After his death, he confronted Dharma that though he had killed the child of the bird still his punishment was severe for his deed because he did a long penance to compensate his bad deed. Therefore, to give him such a terrible death Dharma would have to face the consequences. The sage Aṇīmāṇḍavya cursed him to get his birth in a family of low caste. Therefore, Dharma was born as Vidura, the brother of Pāṇḍu and Dhṛtarāstra from the low caste mother (MB 1.63.92-97). This curse also bears a social angel. Here Vedavyāsa wants to convey the message to people that law stands above all powers. So, even being the strong king, Dharma could not

do anything to lessen the curse of Aṇīmāṇḍavya. Another lesson that this incident of curse imparts that a curse should be in a proper proportion with that of the wrong deed. Otherwise, the curse giver may again face the negative consequence his wrong decision. The *Mahābhārata* has also projects a detail report on various types of punishments many of which are connected with incidents of curse. In this regard there is a detailed discussion on punishment in the *Arthaśāstra* of Kautilya (Arthaśāstra, 1.4.11-14).

3) Curses Connected to Birth of Offsprings: In the *Mahābhārata* it can be seen that some births are related with the curses or boons. Following are the examples of the curses which are related with births of various characters in the epic.

3.A. The Birth of Bhīṣma: To create the base of the birth of Bhīṣma, Vedavyāsa has inserted two curses viz., the curse of Brahmā on Mahābhiṣa and the curse of the sage Vaśiṣṭha to the eight Vasus. Once there was a gathering with the lord Brahmā where all gods were present including the king Mahābhiṣa. In that gathering suddenly Gaṅgā entered and because of the wind she got undressed. In that situation everyone closed their eyes except the king Mahābhiṣa. He started looking at her with full of desires. Then Brahmā cursed Mahābhiṣa for his wrongful attitude to Gaṅgā by saying that he would be born again at earth and deceived by Gaṅgā for whom he possessed strong desires (1.96.3 -7), that Mahābhiṣa was the king Śāntanu with whom Gaṅgā got married conditionally.

Again, there was a curse from the sage Vaśiṣṭha to the eight Vasus which was interconnected with the birth of the great Bhīṣma. Once the eight Vasus with their wives visited the hermitage of Vaśiṣṭha. On the request of the wife of Dyau-one of the eight Vasus, the Vasus stole the auspicious cow called Nandinī belonging to the sage Vaśiṣṭha from his hermitage (MB 1.99.26 -28). As the sage Vaśiṣṭha came to know that the Vasus stole his auspicious cow, he immediately cursed the Vasus to be born as humans in the earth (MB 1.99.31 -32). When they got to know about the curse, they pleaded Vaśiṣṭha to lessen the load of the curse. Accordingly, the sage told them that the seven Vasus would have been rescued at the beginning of their births from the human world, but there was one Vasu who was really guilty called Dyau. So, he had to live his life as human. He would

live his life as a great warrior with no wife and children (MB 1.99.38 -41). When the last time comes, he could escape from his human birth. Then the Vasus requested Gaṅgā to bear them as her children and release them at their births (MB1.96.15-16). Therefore, Gaṅgā married to the king Śāntanu who was actually the king Mahābhiṣa in earlier birth and was cursed by Brahmā. When she got married to Śāntanu she put a condition that the king should never ask her any question about her deeds (MB 1.98.3). Whenever he would ask her a single question, she would leave him (MB 1.98.4). The king accepted it. Then she got pregnant by him and one by one seven times she sacrificed their children to the water (MB1.98.13), but when the eighth one took birth the king Śāntanu could not control him and stopped her from her insane deed (1.98.15). In this situation, under their contract, Gaṅgā left the king and told him about the story of Vasus. The child who was saved by the king was the eighth Vasu of the previous birth called Dyau and Gaṅgā took him to prepare him for the throne and promised the king to return the child when the time would come (1.99.46). This child was named Bhīṣma later on who became the great warrior in the *Mahābhārata*. By this way these two curses are interconnected with each other and made the perfect joint for the storyline in connection with the birth of Bhīṣma which is one of the great anecdotes that takes the story of the *Mahābhārata* forward.

3.B. Birth of the Pāṇḍavas: It has already been discussed that Vedavyāsa had always created a background story for all the characters that take part in the story of the epic. Similarly, there remains a story in the background of the birth of the Pāṇḍavas where the curse to the king Pāṇḍu remains as a key point. Pāṇḍu was the king of Hastināpura and he had two wives viz., Kuntī and Mādrī. Once the king with two wives went for hunting in the forest. Then on the request of Mādrī he threw an arrow to a deer who was actually the sage Kindama. The sage Kindama was in a form of deer and was with his wife at that time (1.95.59). Therefore, the sage Kindama cursed Pāṇḍu that he would face his death whenever he would try to be intimate with his wife (MB 1.95.60). By adding this incident in the story of the *Mahābhārata* Vedavyāsa made sure to bring an extraordinary birth to the Pāṇḍavas to show their immense strength

and to make a way to fulfil the boon of Kuntī which she received from the sage Durvāsā that she could bear the children of gods (MB 1.67.135).

4) Curse; that is used for Prevention of Criticism: Many curses have been inserted in the *Mahābhārata* to save a character from any kind of criticism in the storyline of the Epic. Some of these types are listed here.

4.A. Curse of Duryodhana: In the Vanaparvan, Vedavyāsa has inserted the curse from the sage Maitreya to Duryodhana to create a base for the fight between Duryodhana and Bhīmasena. When Bhīmasena broke the thigh of Duryodhana which was against the rules of the fight with mace, to protect the character of Bhīmasena from any blemish Vedavyāsa inserted the curse of the sage Maitreya to Duryodhana. Duryodhana once insulted the sage Maitreya and as a result of that the sage cursed Duryodhana by saying that for him a great war would happen and, in that war, Bhīmasena would break his thigh with a blow of his mace (MB 3.10.34). This curse was inserted for the destruction of Duryodhana and to protect the character of Bhīma from his wrong decision to attack Duryodhana in his thigh.

5) Curses that turn into Boons: The *Mahābhārata* story shows that many of the curses are seen to take the strength of boons with the passage of time and the context of the happenings. Some of these are-

5.A. Curse of Urvaśī to Arjuna: In various scenes of the *Mahābhārata*, curses sometimes appear as boons in reality. Many incidents of curses turn into boons at different point of time for the recipient of the particular curse. This development also bears deep significance in the whole story. In this account, the curse of Arjuna received by Urvaśī can be stated. During Arjuna's visit to his biological father Indra in the heavenly abode, a celestial nymph named Urvaśī was romantically attracted towards him. His bravery and virility swept her off her feet, but her sexual advance was repelled by Arjuna. He gave accounts of her associations with his forefathers and addressed her as mother, thus, he refused to accept the request of Urvaśī (MB 3.46.46-47). Being rejected by Arjuna, Urvaśī felt humiliated and cursed him to be a eunuch (MB 3.46.49-50), but Indra- the biological father of Arjuna changed the time period for

this curse into a year which he could use in his thirteenth year of exile (MB 3.46.56-58).

Here, actually the curse given to Arjuna became a boon for him and it helped him to complete his task at the thirteenth year of his exile. No one could think that the mighty warrior Arjuna would disguise himself in the form of a eunuch who could sing and dance among women. Actually, this incident has put an impetus to create a sense of allegory to the story, thus it reminds of Plato's theory of allegory. The meaning of allegory is to reveal the hidden meaning of any picture, poem or story or any other thing. An allegorical writing is the type of writing having two levels of meaning. A literary meaning is the content or the subject matter and allegorical meaning is the symbolic or metaphorical suggestion. In this incident though Arjuna becomes a eunuch but his true identity was covered and in the inner level he was not the individual which has been shown in the story.

The cause and effect of these curses in the storyline can be shown in the following table.

Parva	Adhyāya	who	To whom	Cause	Effect
Ādi	Āstīka	Kadru	her sons	Because they did not follow her orders.	In Janamejaya's serpent sacrifice the snakes were sacrificed in the Āstīkaparvan(Ādiparvan)
Ādi	Āstīka	Śṛṅgī	king Parīkṣit.	Because the king insulted the Sage's father.	Takṣaka killed Parīkṣit in the Āstīkaparvan (Ādiparvan)
Ādi	Sambha	Aṇī māṇḍavya	Dharmarāja.	Because of the Dharmarāja's wrongful decision.	Dharma took birth as Vidura in the Sambhavaparva(Ādiparvan)

Ādi	Sambhava	Kindama	Pāṇḍu	Because he killed the sage and his wife while the sage was with his wife in an intimate situation.	Pāṇḍu could not be the father of his children in the Sambhavaparva (Ādiparvan)
Ādi	Sambha	Vaśiṣṭha	the Vasus	Because they stole the auspicious cow of the Vaśiṣṭha.	Vasus took birth as human in the Sambhavaparva (Ādiparvan)
Ādi	Sambha	Brahmā	Mahābhiṣa	Because of the wrongful stare of him towards Gaṅgā.	Mahābhiṣa took birth as king Śāntanu in the Sambhavaparva (Ādiparvan)
Vana	Araṇya	Maitreya	Duryodhana	Because he insulted the sage's words.	Duryodhana got killed by Bhīma in the Gadāyuddhaparvan. (Śalya Parvan)
Vana	Indra lokābhigamana	Urvaśī	Arjuna	Because Arjuna refused the proposal of Urvaśī.	Arjuna took form of a eunuch in the Pāṇḍava praveśaparvan (Vanaparvan)

These curses bear a strong psychological base in the epic story. It is true that the curses are the result of anger and agony. Anger is the prominent emotion of the human mind which has psychological base. Psychology is the scientific study of the behaviour and mental processes of the human being. Behaviour includes all of our outward or overt actions and reactions viz., the verbal and facial expressions

and movements. Mental processes refer to all the internal and covert activity of one's mind, such as, thinking, feeling and remembering. It is a scientific study because to study behaviour and mental processes, the psychologists use the scientific methods for understanding more precisely and accurately. The term *psychology* has its origin from two Greek words *psyche* and *logos. Psyche* refers to soul and *logos* means study. Thus, literally the term *psychology* means the study of soul or science of soul. According to William McDougall, Psychology is a science which aims to give us better understanding and control of the behavior of the organism as a whole (McDougall 38). The subject matter of Psychology is affect, behaviour and cognition. The affect for Psychology is the actual mental processes that makes up moods, feelings, and emotional state. An example for affect would be feeling sad about something happening. Behaviour includes the actual actions and responses of organisms. Behaviour can include the way one acts in any given situation. Cognition is actual mental events and the processes that result from those. This can be related with the above-mentioned curses also. As for example, in Pāṇḍu's curse it can be stated that the affect remains as the anger and the disturbance felt by the sage in his inner mind. The term *behaviour* can be connected to the action of the curse giver by the sage to Pāṇḍu. Cognition refers to the negative happenings in the mind of sage as well as the curse itself. In this situation one extra point can be added. It is the outcome of the curse which actually remained very important regarding the events of the *Mahābhārata*. Here the outcome is that Pāṇḍu could never be the father of his own child.

It has been stated that anger works as a stimulating event for curses. Traditionally Psychology explained anger as a phase of the instinct of pugnacity- a conception of an innate, heredity impulse to fight, attack and destroy (Stagner 110). This anger is connected to various stages of mental condition. Psychologists divided anger into five stages (Puff 20). Through these five stages of the anger, the curse of Śṛṅgī to Parīkṣit and the curse of Vaśiṣṭha to the eight Vasus can be evaluated. These five stages are as follows-

Getting Triggered: Anger always has a trigger point which could be external or internal. External triggers include life events, hurtful remarks from others etc. Internal triggers of anger could be one's

thoughts and feelings (Puff 20). In these two curses the external trigger for the sage Śṛṅgī is the dishonorable deed of Parīkṣit. Again, for the sage Vaśiṣṭha the external trigger is the stealing of his cow.

Build Up Anger: After getting triggered, the mind tells a story of why the anger is justified and when this happens anger starts to get a momentum inside the mind (Puff). In these two examples the sage Śṛṅgī and the sage Vaśiṣṭha got triggered by the king Parīkṣit's behaviour and it can be said that they took those incidents as the justification of their anger and thus their anger started to blow high.

Preparation for Action: Once the anger reaches a certain threshold the body starts preparation for action (Puff), thus, the body of the sage Vaśiṣṭha and Śṛṅgī had prepared for future action.

Feeling the Impulse to Act: It can be said that when the body of the two sages had prepared themselves for action, their mind pushed their body to act on that feeling.

Acting on that Anger: It is true that the energy that is built up always seeks quick release. It can be sates that the sages Śṛṅgī Vaśiṣṭha could not control themselves and cursed the king Parīkṣit and the eight Vasus subsequently in that way.

It is important to note that in the *Mahābhārata* story the locus of a curse does not appear to be limited to any caste or a particular community. Even the most valorous person may be cursed and even the sages are also seen to be cursed. The curses of the *Mahābhārata* can be illustrated through the modern perspectives of the theory of emotion. Emotion refers to complex reactions consisting of (a) psychological responses such as changes in blood pressure and heart rate; (b) the subjective feelings which describe as happiness, anger, sorrow, disgust and so on; and (c) expressive reactions that reflect these internal states; such as, changes in facial expressions and postures (Baron 317). In 1962, Sachter and Singer gave cognitive arousal theory of emotion in which both the physical arousal and the labelling of that arousal based on cues from the environment must occur before the emotion is experienced (Ciccarelli 383). In their cognitive arousal theory, Sachter and Singer proposed that two things have to happen before emotion occurs the physical arousal and a labelling of the arousal based on cues from the surrounding environment. These two things happen at the same time, resulting

in the labelling of the emotion. In this theory, a stimulus leads to both bodily arousal and the labelling of that arousal, based on the surrounding context which leads to the experience and labelling of the emotional reaction. For example, if a person comes across a snarling dog while taking a walk, the physical arousal is accompanied by the thought or cognition that this must be fear. Then and only then will the person experience the sense of fear (Baron 338). It is given clearly in this context.

Stimulus	First response	Second Response	Effect
Snarling dog	Cognitive appraisal	Conscious fear	Arousal changes in body

By this theory the above-mentioned curses can be revisited. The curse of Pāṇḍu can also be examined through this theory of emotion of Sachter and Singer. In connection with Kindama's curse to Pāṇḍu the stimulus was Pāṇḍu's impulsive act of throwing an arrow to the sage Kindama. The first responses for the sage Kindama were physiological arousals like his body got hurt (MB 1.96.59). This is referred in the *Mahābhārata* story. Here the word tells that he was physically injured. Then the sage Kindama noticed the cue of the environment in his surrounding which can be correlated with the suggestion given in the Sachter and Singer's theory of emotion. Finally getting triggered by the anger the sage Kindama cursed Pāṇḍu in that way.

Again, the curse of Maitreya to Duryodhana is also the result of the anger of the sage Maitreya. When Duryodhana disrespected the sage and did not listen to his words that triggered the sage Maitreya. It can be pointed out as the external trigger point between Duryodhana and sage Maitreya. The insult of Duryodhana was the stimulus for the sage. After getting triggered by the anger, his eyes turned red because of anger (MB 3.10.32). Thereafter, his mind pushed him to do some action and influenced by that emotion he cursed Duryodhana to be the cause of the great war and in that war, Bhīma would break his thigh with a blow of his mace (**MB** 3.10.34).

Similarly, the curse of Urvaśī to Arjuna is also the result of anger. When Arjuna rejected Urvaśī's offer because she was related to his

forefathers (**MB** 3.46.46), Urvaśī got offended by his behaviour. On the basis of Sachter and Singer's theory of emotion the story of Urvaśī and Arjuna can be projected. Here, the stimulus for Urvaśī was the rejection of Arjuna. The first responses were the physiological arousals; such as her body got tensed and breathing rate increased (MB 3.46.48). Then she noticed the cue of the environment which was the rejection of Arjuna to her proposal made her feel the emotion of anger thus, it can be stated that getting triggered by anger she cursed Arjuna in that way.

Therefore, there is no harm in saying that curses are mainly an outburst of anger caused by agony, cheating or wrongdoings and a person curses only when the curse giver is troubled to an extreme level by the recipients. These curses were used to deliver the decisions. During the time of the *Mahābhārata* when someone was cursed, it was established that the recipient was guilty of something and no one would raise a question about that. The curses are the result of utterance of speech. These speeches are divided into two in the Speech Act Theory of J.L. Austin. According to J.L. Austin there are two types of speech namely constative and performative. The constative type is a type of speech which can be determined to be true or false or denotes action. Performative speeches indicate the action which the speeches perform themselves by uttering words. These speeches do not dictate something. They produce affects which can be seen later on (Austin 5). J.L. Austin provides examples of performative speech viz., marriage, vows, apologies and naming of things. They are not merely describing an action but creating the action through the speech. Aligning with Austin's stipulation for performative speech, a curse is not the act of describing or reporting on something but it is being created its effects through language. Curses have the power to shape or alter the destinies of those they are uttered against. As for example, the curse of the sage Kindama altered the lives of Pāṇḍu, Kuntī, Mādrī and most importantly the lives of the Pāṇḍavas in the *Mahābhārata*.

Conclusion

It can be stated that curses play an important role in *Mahābhārata* to bind the knots of the two stories. These curses have psychological effects. Curses are the result of the negative happenings in the

mind of the curse giver. These negative happenings are based on the surrounding environments and absolute trigger points being influenced by the trigger points and surrounding environments the curse giver pronounces the curse to the recipient. The curses of the *Mahābhārata,* can also be projected on the basis of the the modern theory of emotion. Emotions are the cause of any actions of human being. So, these emotions of curse giver play important role in the process of uttering a curse. In the *Mahābhārata* all these curses work as effective strategies to place the whole story in a lucid manner. So that the reader can get the impact without any hindrance. This side of the curse can be the base to call Vedavyāsa is a psychotherapist.

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Ṣoḍaśāṅgahṛdayam - Essentials of Ayurveda in a nutshell

N Pooja[1], A Arhanth Kumar[2], K. Vidyalakshmi[3]

Abstract

Acharya Priya Vrat Sharma is a renowned scholar of the 20th century who contributed literatures to the treasure of Ayurveda in the 20th century. Among various works in limelight the book 'Ṣoḍaśāṅgahṛdayam' is a hidden treasure. It presents essentials of ayurvedic science in a new perspective of 16 branches against the traditional 8 branch concept. Reading this book gives an insight on need to re-present ayurveda and the basis of mentioning 16 branches in this order. Propagating this work will help the general community, teachers and students to understand, create interest in exploring the science and compose works in Sanskrit.

Keywords: *Ṣoḍaśāṅgahṛdayam, Essentials, Ayurveda, Acharya Priya Vrat Sharma, 20th Century*

Introduction

Books are compiled to express one's view and a tool to gain knowledge on various aspects of a particular subject. In the present era various compiled books are proving to be the source of knowledge for the ayurvedic community. The surge in referring compiled books is either to have easy access to topics included in the curriculum or due to lack of the command over the language in which Ayurveda

1. Final year PG Scholar, Department of P.G. Studies in Ayurveda Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Kuthpady, Udupi, Karnataka, 574118 India
2. Associate Professor, Department of P.G. Studies in Ayurveda Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Kuthpady, Udupi, Karnataka, 574118 India
3. Head of Department and Professor, Department of P.G. Studies in Ayurveda Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Kuthpady, Udupi, Karnataka, 574118 India

is documented thus, review of books to highlight its contributions and area for further scope is essential. Amidst various scholars who are composing texts with an aim to re-present the classics with the need of the hour perspective, Acharya Priya Vrat Sharma has contributed extensively from 20th Century onwards. Ayurveda has always been understood under the purview of *Aṣṭāṅga* (8 branches). But the unique text 'Ṣoḍaśāṅgahṛdayam', compiled by P.V. Sharma in Sanskrit puts forth a new dimension of 16 branches.

The author

Acharya Priya Vrat Sharma, well renowned Academician, Physician and Poet of the contemporary era has authored this book. He is the author of various books pertaining to Ayurveda, specially related to Dravyaguṇa. He belongs to the 20th century, born on 1st November 1920, to Shri Pandit Ramavatar Mishra and Shrimati Premdulari devi, near **Śākadvīpa** in Pāṭaliputrā village at Mustaphapur (currently Patna in Bihar).

Title of the book

In the title 'Ṣoḍaśāṅgahṛdayam', the terms '*Ṣoḍaśa*' means sixteen, '*Aṅga*' implies part or branch and '*Hṛdaya*' signifies heart/ core or essence. This title is apt as this book summarises the whole of Ayurveda under 16 branches thus, the title conveys the authors perspective clearly and also creates an interest in readers to explore the same. This is because *aṣṭāṅga* are the highlight of the Ayurveda according to the classics.

Status of the book

The book *Ṣoḍaśāṅgahṛdayam* composed by Acharya P.V. Sharma in the form of padya (poetry) in Sanskrit is written in K**āś**i Gurudh**ā**m. He has himself written the Hindi and English translations for the same. 2 editions of the Hindi translation published by Chaukambha Vishwabharati, Varanasi in 1987 are available. Currently its reprint edition of 2016 is available. The English translation titled 'Essentials of Ayurveda' is published by Motilal Banarsidass publishers in 1993.

Language and Form of the book

The text is written in Sanskrit language in *padya* form using **Ārya** *Chandas*. It is divided into 16 chapters titled '*Prakaraṇa*'. It summarises all the branches of ayurveda in a nutshell. The Hindi and English translations are also made available by the author for

reaching the masses. The lucid use of poetic phrases and metaphors are seen to express his views.

Content of the book

The author felt an urge to present the science of Ayurveda detailed in various texts, in a nutshell summarising the scope of each branch. It is a compilation of all the concepts related to each branch in a single text. The purpose of composing this text is highlighted as to provide health to entire universe. The title and purpose are linked and justified with similes of lotus and the moon. Just like the fragrance of 16 petal lotus attracts bees, 16 phases of the moon nourish the earth this text will bestow health and keep alive the universal soul.

The book comprises of 16 '*Prakaraṇas*', each summarising the contents of one branch of Ayurveda thus 16 branches of Ayurveda are explained. The order followed is - *Maulika Siddhāntā, Śārīram, Dravyaguṇam, Bheṣaja-kalpanā, Rasaśāstram, Svasthavṛttam, Rasāyanam, Vājīkaraṇam, Rogavijñānam, Kāyacikitsā, Mānasaroga, Prasūtitantram, Kaumārabhṛtyam, Agadatantram, Śalyatantram* and ***Śālākyatantram***. The index gives the title of each chapter with page numbers, under which the subtopics discussed are also mentioned with sub number and page number. Each branch definition, summary of contents from Bṛhattrayī and Nighaṇṭu given.

Maulika Siddhāntā mentions 34 elements which includes introduction to Ayurveda and core concepts of Ayurveda. First section highlights the definition of Ayurveda, Ayu, its purpose, need to study the science, branches and qualities of both the student and teacher. Next the summary of concepts like Pañcabhūtā, Doṣa , Dhātu, Malā, Agni, Srotas, order of Ṣaḍ padārtha , application of S**āmānya viśeṣa, 6 types of** Deśa, 4 subclassification of K**āla, 2 types of** Bala and principles related to Vaya and Prakṛti is briefed.

Śārīram deals with both the anatomy and physiological aspects. Mention of '*Paṅgu andha nyāya*' explained by S**āṅkhyā** Darśana to establish the origin of life is told. Definitions of ***Ś****arīra , Tvak, Kalā,* ***Āśaya*** are found. Importance of *Asthi, Hṛdaya, Mastiṣka* are highlighted. The description of location of organs like *Yakṛt, Plīha, Āntra* and *Vṛkka* in relation to modern science established. The colour of organs specified, for example - *kapila varṇa* of *Yakṛt*. New terminologies coined like '*Dehakaṅkāla*' for skeleton. The process of

circulation is explained using the term '*Cakravat*'.

Dravyaguṇam details qualities of 117 drugs. For further details it is advised to refer his work 'Priya Nighantu' which is an extensive compendium on drugs. The pillars of Ayurvedic Pharmacology - *Dravya, Guṇa, Rasa, V**īrya**, Vipāka, Prabhāva* are briefed. Various classification of Dravya based on *Yoni, Prayoga* and *Karma* are described. Mention of *V**āta**-pitta-kapha śāmaka gaṇa* is found. Also, he tells to refer 50 *Mahākaṣāya* by Acharya Charaka and 37 *Varga* detailed by *Suśruta*.

Bheṣaja-kalpanā summarises the *Saṃgraha vidhi* (Collection), various *Kalpanā* of Dravya, *M**āna paribhāṣā,*** *Auṣadha yogāḥ* and their *M**ātrā*** based on *Kalpanā, Vaya, Dravya*.

Rasaśāstram - Definition of *Rasa, Rasaśāstra*, concept of *Rasaśālā*, groupings like *Dvayam, Trika, Pañcaka, Aṣṭaka, Niyāmaka gaṇa, M**āraka varga***, mention of *Yantra* (5) and *Puṭapāka* (2), brief of ***Pārada** śodhana*, its *guṇa, bheda, M**āraṇa*** of *suvarṇa, tutha* and various other minerals, names of *Navaratna, Viṣa* and *Upaviṣa*. New term '*agnyādhānī*'.

Svasthavṛttam briefs *Dinacaryā, Ṛtucaryā, R**ātricaryā***; features, purpse, benefits of ***āhāra;*** *Sadvṛttam* (Codes of conduct) in brief, concept of *Janapadoddhvaṃsa* and mention of *svasthalakṣaṇa.*

Rasāyanam includes the features, criteria and benefits of practicing the same. The types are based on *Prayoga* (3) and *Vidhāna* (2). Mention of few important drugs like ***Āmalaka***, *Bhallātaka*, *Nāgabala*, *Pippalī, Aśvagandhā; bhasma* of *Svarṇa*, *Śilājatu* and formulations like *Cyavanaprāśa, Medhya rasāyanam* and ***Ā**cāra rasāyanam* are mentioned.

Vājīkaraṇam details the features, purpose and formulations for the purpose. It includes food recipes and medicinal preparations like *V**ānarī guṭikā,*** *Madanānanda modaka* etc. Important drugs named are *Kapikacchu, Bhaṅgā.*

Rogavijñānam includes the purpose of the branch, definition of *Roga*, its two types, the various modes of *Parīkṣā* – three, six, eight. The concepts like *Nidāna pañcaka*, *Vikāra ṣaḍ avasthā* and three groups of *sāmānya vikāra* based on dosha are mentioned. Further description of 31 diseases is found.

Kāyacikitsā summaries the treatment emphasising on the concept of *Yuktivyapāśraya* for above mentioned 31 diseases.

Mānasaroga includes definition of *Mana* , ***Mānasa roga*** ; concept of *Anyonyāśraya roga,* mention of diseases like ***Mūrcchā,*** *Bhrama, Unmāda, Apasmāra;* conditions like ***Pūga mada***, *Dhattūra mada;* treatment including concept of *Anyonya pratidvandva cikitsā - kāma, śoka, krodha, bhaya, harṣa, īrṣyā, pralobha, or with* formulations like *Caitasa ghṛta, Kalyāṇaka ghṛta, Vacā, Pañcagavya ghṛta;* or with ***Sāntvana***, ***Tāḍana***, *Tarjana, Vismāpana, Cittahanana.* Specific formulation for *Bhrama - dhanvayāsa ghṛta, rasāyana yoga, aśvagandha* and *mantha mṛdvīkā* for *mahāvikāra* . Drugs with *Sadyohara - Drākṣā, Balā, Śatāvarī.*

Prasūtitantram summarises the process of conception, growth and development, delivery and treatment for possible medical conditions like *Garbhasrāva* (2), *Garbhaśoṣa* (1), *Garbhaśūla* (1). Also mentions formulations like *Prajāsthāpana, Bṛṃhaṇīya, Jīvanīya* for *Garbhasthāpana* and for *Garbhadhāraṇa* mention of ***Aśvagandhā cūrṇa*** with *sitā* and *dugdha or* ***Aśvagandhā ghṛta***. Mentions medication for certain conditions pertaining only to females summarised below.

S.No	Roga	Auṣadha
1	Yoni roga	Phalasarpi
2	Rakta pradara	Aśoka kṣīrakaṣāya / Aśokāriṣṭa
3	Pradara śūla	Darvyādi kvātha / Puṣyānuga cūrṇa
4	Kaṣṭārtava associated with śūla	Rajata bhasma + madhu
5	**Ārtavarodha**	Gṛhakanyā svarasa / Kumāryāsava Rajapravarttanī

Kaumārabhṛtyam decribes Bāla as one who is up to 16 years of age. The mention of various Saṃskāra in brief and diseases due to Bālagraha are found.

Agadatantram includes its definition, features, classification of viṣa and treatment principle including prativiṣā, agada, dhūpa and the superior drug Śirīṣa.

Śalyatantram mentions the definition of Śalya, classification of Yantra (6) and Śastra (20), mention of treatment modalities like

Kṣāra, Agnikarma, Raktamokṣaṇa, Nāsāsandhāna, Vraṇopacāra (7), concept of bandhaviśeṣā, vraṇitāgāra, vraṇitacaryā and ātyāyikopacāra based on yukti.

Śālākyatantram briefs about the formulations for the diseases of eyes, ears, nose, mouth and head as summarised below.

S.No	Roga	Auṣadha
1	Netra roga	Triphalā ghṛta, Triphalā cūrṇa+ghṛta+madhu, **Śastrakarma in dṛṣṭi liṅganāśa**
2	Karṇa roga	Apāmarga kṣāra taila, Bilva taila, Svarasa of Laśuna, Ārdraka, Śṛṅgavera
3	Nāsā roga	Sarṣapa taila, Kaṭphala cūrṇa, Vyāghrī taila, Ṣaḍbindu taila
4	Mukha roga, Śiroroga	Triphalā ghṛta, Kaṭphala nasya, Saptāmṛtaloha

Unique features

Unlike classical texts of Ayurveda which describe the Aṣṭāṅga of Ayurveda, here 16 branches have been detailed. The author would have had a basis to mention the branches in the following order. As he highlights the purpose of writing the book to be maintenance of health, first branches dealing with prevention and maintenance is described first followed by those branches dealing with cure of diseases.

Definitions of Aṣṭāṅga are found in Susrutha Samhita. Here the definition of other branches has also been given. This book is more from the purview of practical application. Based on this the subtypes and new terminologies have been introduced like - Dehakaṅkāla , Agnyādhānī etc. The classification of Deśa is for understanding the dosha dominance which is relevant to maintain health and treat diseases as highlighted in table. The number of types in various contexts varies from that mentioned in classical texts. Detail description of drugs available in the present era is emphasised. Methods of preparation of various kalpanās is briefed. Formulations relevant in that time period based on drug availability are highlighted. Among the 31 diseases briefed along with concise

treatment protocol, conditions like śula, śītapitta, galaganda, kamala, ślīpada are mentioned independently.

S.No	Desha	Dosha Dominance
1	*Jāṅgala*	*Vāta*
2	*Saindhava sāmudra*	*Kapha pitta*
3	*Saikata*	*Vāta pitta*
4	*Pārvatya*	*Vāta kapha*
5	*Ānūpa*	*Kapha*
6	*Madhya*	*Sādhāraṇa*

Conclusion

Such books are examples of target-based approach which provide solutions to the problems prevalent in that era. The branches highlighted and rearranged based on the education curriculum established during that period. The basis of this compilation is both academic and clinical. It also emphasises on the need to update and revise the presentation of classical texts to generate interest, enthusiasm among Ayurveda community and humanity at large to explore and adopt this science. 4

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Humanism in the Bhagavadgitā

Dr. K.K. Abdul Majeed[1]

Humanism

Humanism originated in Italy during the fourteenth century as a part of Renaissance spread all over the Europe in the nineteenth century. The foremost trends in this field are that scholars collected and studied ancient texts and manuscripts from the adjacent countries. Through this continuous judgment, they held that the man is self-sufficient in all activities without the help of God, priest and church. The concept of humanism flourished in nineteenth century. A teacher of classical language and literature in renaissance Italy is defined, by name as umanista, which means humanist, (contrasted with legista teacher of low). In the fifth century there was a similar concept studiahumanitatis, which stood for grammar, rhetoric, history, literature and moral philosophy (Audi 341). The inspiration for these studies came from the discoveries of ancient Greek and Latin text. During this period Plato's complete works were translated and Aristotle's philosophy was studied in detail.

The humanism is defined as any system or mode of thought or action in which the human interest, values and dignity predominate (Stein). It means that the humanism makes up the entire frame work of human thought, in which there is no God, no super human Reality to which man can be related or can relate himself (Saiyidain). It concerns only with the interest, needs, and welfare of human beings and rejects the religious beliefs and principles which regard human beings as not possessing the power or potentiality of solving their own problems (Lamont).

The humanism originated not as a reaction against medieval

1. Associate Professor, Department of Sanskrit, University of Calicut

learning, but as a growth and development within it. Humanism involved a revival of classical studies, based on a more critical approach to existing text, which reinforced by re-discovery of more accurate manuscript and even of higher to unknown texts. These findings expanded the dimension of learning by the introduction of new ideas, and the revival of study of the Greek. This introduction of new methods and new thought inevitably produced a more flexible and less dogmatic approach to knowledge and it paved the way for new method of teaching, and new approach to education (McLean 28).

Many scholars regard that the development of nationalism, the heretical currents of thought, mysticism antagonism to the scholastic alliance of theology and philosophy were the root cause of the beginning of the renaissance and the reformation of European regions. The period triggered a beginning to find fault with the old traditions, with the old language and literature, the art, the theological systems, the political relations of the church and state (Thilly 261). Some scholars believed that the immediate cause of the European humanistic movement was purely intellectual revival among scholars which rapidly developed political and religious overtones. This gradually weakened the medieval church and society (McLean).

Some thinkers observe that the humanism is not an established school of thought, but it has a definite philosophical attitude. It emphasized the worth and dignity of man by rejecting other-worldliness and transcendentalism. It claims that the man is self-sufficient and is able to comprehend the world phenomena, and developed a certain social order without the help of God. It is an outlook towards the approach to man's worldly life and values, which is characterized by the interest in man, concern for man and faith in man's reason and conscious for discriminating perception of truth and goodness (Mehta). Humanists chose to see Man as actor, capable of controlling his own destiny and charging the world around him. They believe that every human being has a basic need to develop his potential to the fullest to progress beyond what he is now. Humanist accepts the Man as a dynamic and interactive in nature, and considers him as a powerful being, capable of adapting himself to his environment and choosing his own course of action in

order to achieve the goals which he has selected for himself (Sivarajan 11). The humanism considered Man as the designer of all things in physical world; hence it grew as a vibrant system of philosophy in modern age. The truth-seekers from Europe like Voltaire, Rousseau, Bentham, Hume, Kant, Franklin, and Jefferson who were interested in the field of man-centered discourse raised the absolute freedom in the society. The Greek philosopher Protagoras states that Man is the measure of all things. In the integral humanism of Mahatma, Geetha. S. Mehta described that the humanism as a philosophical and literary movement which originated in Italy in the second half of the fourteenth century and got diffused all over the Europe. During the epoch of Renaissance, India also witnessed the humanitarian movement with the pioneer ship of leaders like Raja Ram Mohan Roy and Dayananda Sarasvathi. The European humanism had at its Centre, the anti-theistic attitude, but in India it grew with the theistic style. For this Veda-s, Upaniṣad-s, and *Bhagavadgita* were re-visited.

The humanist values which originated and developed in Europe, strongly influenced the National movement in India during the nineteenth and twentieth centuries. Indians, who got western education started re-reading and re-visiting the ancient scriptures in the light of humanistic concept which they imbibed as a part of western education**.**

Humanism in Bhagavadgita

Bhagavadgita (BG) does not give any direct proof to the existence of thought on humanism, but the entire text overtly and covertly preach the evolution of human beings into better human beings or divine beings. For this BG suggests many means such as action, devotion, yoga, renunciation and so on. BG has been considering two worlds as real, the empirical and transcendental. The former which enclosed the different activities of human beings leads to Ultimate Reality. The latter was the final goal to be achieved.

The human beings are classified in sixteenth chapter of BG which divided into two groups on the basis of personality and interaction - the divine (deva) and the devilish (*asura*), (द्वौ भूतसर्गो लोकेऽस्मिन् दैव आसुर एव च । BG 16/6). The first set builds a positive thought which connotes a higher status in society. The members of the second group always make problems in society. They deny the existence of

any God or unseen power to control all the activities in this universe.

The Divine Person

BG draws a perfect picture of a good man, who possess the following characteristic features of intellectual cleverness, charity, self-control, fearlessness, non-violence, steadfastness, purity of thought, freedom from hatred, humility, austerity, absence of greed, study of scriptures, honour and sacrifices. When a person possesses these qualities, nobody can hate him. He will be very friendly to all, free from egoism and equipoised in pain and pleasure. He will become a man free from all and personal attachments to anybody and become a man with pure and impartial mind (Ghai 74).

The Devilish Person

The man born with a devilish character sees every action with a selfish end. He regards the whole world as his enemy. Devilish people are full of pride and self-conceit and their sacrifices are hypocritical (Sastri 42). They do not know what to do and what not to do. They are not perfect and pure in body and mind. They never believe in truth and do not know how to believe. They explain that the world is unreal, without any grounds and without any God. They feel that the world is brought about by the force of desire and lust. Such persons, having no intelligence, participate themselves in activities which lead to destruction of the world. They are proud, overconfident and have false prestige and greedy lust. Those persons engage themselves in action with evil objective (Ghai 96)[2].

Fight against evils

On the basis of duty, individuals are categorized into four classes - Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, introduced by Śrikṛṣa, known as system of caturvarnya. After the longing of the 'varna' based caste system, Brahmins got higher status in society and the qualities like austerity, tolerance, purity, honesty, knowledge, wisdom and peacefulness were expected from them as their second nature.

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2. दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च। अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ BG - 16/4
असौ मया हतः शत्रुर्हनिष्ये चापरानपि । ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ BG-16/14
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् । इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ BG - 16/13
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया । यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ BG-16/15
प्रवृतिं व निवृत्तिं व जना न विदुरासुराः । न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ BG - 16/7
काममाश्रित्यदुष्पूरंदम्भमानमदान्विताः । मोहाद्गृहीत्वासङ्ग्राहान्प्रवर्तन्तेऽशुचिवृत्ताः ॥ BG-16/10
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः । प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ BG - 16/9

Kṣatriya, the fighter class was engaged in the battle for the protection and sustainment of dharma and the country. Their characteristic qualities are leadership, kindness, egoism, ability to determination, heroism, magnificence and courage in battle. Agronomy, cattle rearing and trade were done by Vaiśya and hard jobs including labour works were assigned to Śūdra (Ghai 110).

The BG appears in Bhisma parvan of Mahābhārata. This classic poem of India which was compiled by Vyāsa in eighteen chapters, portrayed eighteen days incident on the battle field of Kurukṣetra. This conflict is known as battle of dharma, which was won against the evil. After the death of Pāndu, his elder brother Dhītarāṣtra ruled his kingdom with the help of Bhikṣma and others but Kauravas including Duryodhana disparaged and planned to murder Pāndava-s clandestinely. Duryodhana played many foul tricks to extinguish the Pāndava-s. But they overcame all this and ever, Duryodhana fired up their lac-residence but Pāndava-s escaped wonderfully before the fire caught up and lived happily in another region of the forest. After some years, Pāndava-s appealed to Duryodhana that they do not want kingdom, they will be satisfied with five villages. But Duryodhana did not concede to this request and hence Pandava-s were forced to fight the battle. This is the background of the eighteen days war, fought on Kurukṣetra with the clever assistance of Lord Krsna (Gotshalk, intro).

The great combat of Kurukṣetra, fought more than 5000 years ago, is held as a classical war and got well-known as the Mahābhārata. In this war 640 million people were killed in only eighteen days. The most important component of this war was that the Supreme personality of God head Krsna was personally present as a participant, not as a fighter but rather as an adviser and charioteer to Pāndava-s (Chaturvedi 43). The great fight between Kaurava-s, and Pāndava-s who were minority, honestly holding up the underlying cause of truth of under the direction of the charioteer Kṛṣṇa is the matter of exposition of the great puzzle of the world (Jhabwala intro).

Individual freedom BG gives a restricted freedom to human creatures which related the ways to attain the ultimate reality which cannot compare with the freedom in physical life. Every school of thought in India holds that this ultimate freedom as the goal

of human life. BG also speaks of these two kinds of freedom. It enunciates numerous paths to fulfill the objectives in sophisticated life to the human beings which will create an ideal and happy social life. In The Gita and its Culture R.K. Chatterjee perceives that the Gita teaches, Man can attain self-realization, through these paths. These are the path of selfless action and non-attachment, the path of knowledge and wisdom, the path devotion and total dedication, the path of union with God through meditation and contemplation (Chatterjee intro).

S. Radhakrishnan says that the BG stresses on the individual freedom of choice and way in which man exercises it. His struggle, his sense of frustration, and self-implication are not to be dismissed as errors of the moral mind or mere phase of dialectic process (Radhakrishnan 48). When Arjuna requested Kṛṣṇa as to which was superior, knowledge or action and which could, bring in the higher good, Lord clarified that some men were suited to tread the path of knowledge and others to follow the path of action. Both existed side by side. No one could remain without action. Action is better than inaction. Action is essential even for maintenance of the body (Radhakrishnan 31).

The knowledge of Reality (jñāna) adoration and love (bhakti) for Supreme person and the will to the divine purpose (karma) are the three modes or mārga-s to attain the excellence or ultimate goal of a person. These are distinguished on account of the distribution of emphasis on the theoretical, emotional and practical features; Human beings are of different types - reflective, emotional, and active (Radhakrishnan 53). Kṛṣṇa makes it clear that he did not hate any one, he was friendly to all, free from egoism and was even minted in pain and pleasure. The devotee was fearless, free from joy and anger, pure, impartial, competent, and does not hate anybody. The actual devoted person may be free from attachments (Radhakrishnan 74).

In fact the renunciation means the absence of desire which leads human beings to build a detached work (niṣkāmakarma). A renounced never thinks about the result of the work. A.L. Basham approves with it and supplements that human activities should be treated as a kind of sacrifice. Ritual sacrifices offered in a selfish spirit are sacrifices in name only. All rituals must be implemented in self-

surrender, without affinity to the result (Basham 89).

The yoga is an exceptional term used by BG, which shows practical movements and action of human beings. It shows how the aspirant avoids bodily movements of tolerance, goes to a place free from outside annihilation, chooses a comfortable seat, normalizes his breathing, focuses his mind on one point and become harmonized and detached from all desire for the fruit of action. When he attains this unity, he arrives at a perfect understanding with his fellow beings through sympathy and love and not because it is a matter of duty. A.L. Basham esteems that the BG is an applied arrangement of mental and spiritual development, whereby a man may reach complete transformation. The practice of yoga, in its early phase seems mainly to be sitting completely still with body, neck, and head resting in a straight line and resting thought and senses to make the mind a single point (Basham 88).

Brotherhood in the *Bhagavadgitā*

Brotherhood means that the team spirit of all living beings in a common platform in the empirical world. According to Aristotle "man is a social being" which shows human beings act a great role in a social hierarchy. *Bhagavadgitā* presents the whole development of philosophic thought enclosed as in a nut shell. Rightly understood, it holds all moral science and philosophy. It is the key stone of the arch of morality as well as its criterion, and it is expressed and embraced by the first object of the society-universal brotherhood (Lonakar). S. Radhakrishnan articulates that the BG involves to untrained pressure on human brotherhood. Therefore BG gives emphasis for *Lokasangraha*. The world solidarity requires changing the whole patterns of life of a being (Radhakrishnan 69). The three verses from BG, are quoted below which highlight the reputation of brotherhood.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ BG - 6/32
विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ BG-2/71
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ BG - 6/9

These rhymes echo the inner mind of a person, who looks

at pleasure and pain alike. Further, BG proposes that one, who surrenders all desires and moves about free from the sense of ego, can achieve a peaceful life. BG also points out that only *yogin* who maintains the equal opportunity to all beings, especially to friends and well-wishers of him, who won in empirical and transcendental world.

***Bhagavadgītā* as a guide**

BG warns human beings of the horrible conditions of the universe by indicating the three gates to hell desire, anger, and greed and it advises that the careful abstinence from all these nature will help a success life in this world also. The hell gates culminate in the disorder of individuality which leads to utter confusion of the social setup of the human beings. O.P. Ghai describes that these evil things may be destroyed by the goodness in human beings. Kṛṣṇa advised Arjuna, and through him, all the human beings to conquer and thus acquire control over his sense (Ghai 32).

BG stands out as a marvelous guide to man's ethical and moral life in this world and also in his journey in the realm of the spirit. Its solutions and answers to the perennial question seem even more relevant to the present age, in which man, despite his achievements, despair, for happiness and peace(Swami Forword). The five factors are as responsible for the completion of any work in this world. They are body, person who acts ego of the person, the different sense organs, diverse efforts, and divine grace (Chatterjee 19).

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ BG-18/14

Conclusion

BG, the most vibrant scripture in India, promotes the human values and reflects the life of human being in social organism but is accepts only one reality, *Brāhman*, the creator, sustainer and destroyer of the world. In BG, Krşņa himself reveals his *brahmānubhava* with physical evidence to Arjuna (*Vibhūthiyoga*) even in which he accepted the empirical existence. Lord Krşņa explained to Arjuna, that how self-restrain becomes effective and fruitful only when the mind is directed to highest of all values that highest value which is to be the goal is nothing but, 'I am the Absolute Reality that sat that underlies everything, Brahman'(Narayana Prasad 87).

The salient features of BG can be summarized as follows:

1. Gives a brief sketch of the nature of Supreme Being in the universe.

2. Holds that the two worlds exist.

3. Warns of the horrible nature of hell and three doors of it.

4. Mentions the various ways to dharma and allows freedom to choose.

5. Shows the importance of attending to one's own duty rather than others.

6. Promotes to avoid all kinds of attachments to the physical world which leads to evils and passions.

In a search for human values, N.L. Gupta observes that the main motives of the scriptures are to promote basic and essential qualities as truthfulness, co-operation, love and compassion, peace and non-violence, courage, equality, justice, dignity of labour, and common brotherhood of man (Gupta 17). BG contain its own synthetic, holistic philosophy based on a strong foundation. It provides solution to all type of human problems. After all, the BG has its birth from human predicament, dilemma, agony and dejection. The long dialogues in eighteen chapters of this scripture are mainly meant for providing solution to the problems of empirical life (Paṇḍā Prologue) and it is a text on spiritualism of human conduct and values of knowledge with a correct knowledge and experience of permanence of the soul, passing through different forms and bodies (Panoly 28).

The humanistic approaches in the Western countries opened up a new path on logic to individual freedom, positive attitude towards brotherhood, moral values, virtues, peace, love and righteousness. BG does not explicitly assess the entire thought and development on humanism, but it vividly discusses the spirituality based, controlled-human life in the physical world.

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Script, Language and Writing Technics of Manuscript Tradition in Kerala

Dr. Manju P.M[1]

The thirst of knowledge has passed down from generation to generation through oral and written documents. Palm leaves, Birch bark, Copper plates, stones, parchments and paper etc. are the writing materials commonly used in Kerala for the preservation and recording of different knowledge system in Sanskrit. These written documents are known as manuscripts. It spread in different institutions, libraries, monasteries, temples, and in several private collections. The subject matter of Manuscripts is Vedas, Upaniṣads, Puranas, Dharmasastras, Itihasas, Darsanas, Tantras, Ayurveda etc. They are sources of cultural heritage and history.

The word manuscript is derived from the Medieval Latin term Manuscriptum that means hand written documents; it means manually recorded books or literary works. The study of Manuscriptology means science of manuscripts; it gives supreme importance to editing the manuscript works. There are another two types of writing methods 1. Lithography, and 2. Xylography. Lithography means writing on stone block and Xylography is writing on wooden block. Both these writing methods can be regarded as manuscripts also. The study of written matter recorded on rocks, pillars, walls of ancient buildings, utensils, bones, and metal plates are known as Epigraphy. The study of ancient scripts is not part of Manuscriptology, it is known as paleography which means the study of ancient writing systems and the deciphering and dating of historical manuscripts. Study of ancient scripts means studying

1 Asst.Professor, Department of Sanskrit, K.K.T.M.Govt.College, Pullut, Thrissur, Kerala, Mob.No.9947756560, pm.manju111@gmail.com.

origin and development of hieroglyphic and phonetic symbols.

Palm leaf Manuscript in Kerala

In Kerala, there are two types of palm leaf manuscripts used for written documents. 1. Borassusflabellifer (Sugar palm). 2. Corypha umbraculifera (Talipot palm). A single rectangular palm leaflet is known as Taliyola in Malayalam language, which means the leaf of anyone of the above palms'. A Manuscript contains a number of rectangular folios or Taliolas, threaded at each end by a country string. Talipot palm lasts longer than Sugar palm as the former is more durable. Therefore, the most surviving ancient texts are written in the leaves of Talipotpalm in Kerala mostly.

Various categories of palm leaf Manuscript in Kerala

Various categories of palm leaf manuscripts were used in ancient times in Kerala for these kinds of writing purpose. They are Chūr¸a, Grantha and Ozhukku. Chūr¸a is loose sheets of palm sizes after passing a country cord through the holes made in the leaves. The number of sheets in each bundle varies from 500-1000. Chūr¸a bundles mostly deal with different types of accounts of families or land properties. Nowadays they can be seen preserved in the Archives Centre Thiruvananthapuram and Archives centre, Trippunithura etc. A collection of palm leaf manuscripts preserved with in wooden flaps is known as Grantha. In most cases it is a granary of literary collection such as Rāmāya¸a, Mahābhārata, Bhāgavata, Bhagavatgīta, and Hymns of lord áiva, Kriṣ¸a etc. the historical records are also kept as Granthas in many places. The minute details of land properties including survey number, taxes, area, categories etc. are seen in recorded in manuscript which is known as Ozhukku. Both sides of the record consist of details regarding the description of the land, signatures of the grantor, witnesses, state administrator etc.

Scripts and languages of manuscripts in Kerala

The development of scripts and language is in variably interconnected. Scripts like Brāhmi, Kharoṣṭhi, Grantha, Vaṭṭtzhuttu, Kolezhuttu, Tulu or Ëryazhuttu, Malayālam and Devanāgari etc. are the tool for expressing human being's ideas through their own languages. The Brāhmi script is the parent of several families and sub-families of scripts developed in North and South India and in

South Asia, Tibet, Nepal and Srilanka.

It is generally accepted that the scripts of Malayālam language got their final form at the time Thuncattezuttaccan, the father of Malayālam language and literature who is the author of Addhyātmarāmāya¸am, Devīmāhātmyam etc. the script of that time was adapted for printing Malayalam later in 1836 (Jagannathan).

Dr. S.Jagannathan said that the Grantha script originated from the Brāhmi which are found in some caves in Tamil Nadu. Sri. Sivaramamurthy suggests that the script evolved from Maurya Satavahana- Ikshvaku - early Pallava writings and Bhatti Prolu - Tamil caves. Vedic scholars in Tamil Nadu still use the Grantha script to write Sanskrit.

During the Pandyakings and Vijayanagara period, there existed two types of Grantha script, eastern and western. Eastern Grantha script is found around Tanjavore, Madurai and Arcot regions and western Grantha script which later on came to be known as Tulu Malayalam script, in the Malabar region of Kerala and adjoining west coast regions of Karnataka. Vaṭṭezhuttu has really developed from the Brāhmi script found in the caves in Tamil Nadu. The earliest documents in Malayalam are found in vaṭṭezhuttu script which was originally used for writing Tamil in Pandyan and Chera territories. Kolezhuttu is a writing system that evolved from Vaṭṭezhuttu, was also used for writing Malayalam at least from the 10^{th} C.A.D. onwards. Vaṭṭezhuttu was the script of Tamil Language prevailing in the region of Tamilakam (the entire part of Kerala- Cera and Pandya region and major part of Tamil Nadu, thus Vaṭṭezhuttu, Kolezhuttu and Aryezhttu were used for writing Malayalam Language also in early times. At that time Malayalam was known under various names, Malayālma, Malayānma and Malayāyma. Some scholars agree that it may be conclusively stated that Malayalam and Malayānma were local names for Kolezhuttu in Kerala(Jagannathan).

A.R. Raja Raja Varma, in his famous Grammar book 'Kerala Paanineeyam', opines that the word 'Malayānma' was used to represent the language of 'Malayāla Nādu' (Kerala). He called the period between AD 1325 to AD 1625 as 'Malayānma Kālam' (the age of Malayānma), the period when there was tremendous progress in the language. He also assumes that the Tamil spoken in Kerala

was termed as 'Malayām Tamil' and this was reduced to 'Malayānma' (Salsanath S.N and Kunjamma).

After the development stage of Malayālam language, the flourishing Sanskrit literacy produced a mixed language called Manipravālam. A considerable number of works styled as Manipravālam are available in the medieval literature in Kerala.

Traditional method of preservation of manuscript in Kerala.

Neem leaves, dried turmeric, Turmeric powder, Karpūram and Tulasi etc. are the materials used for preserving the manuscripts in traditional manner in Kerala. Palm leaf manuscripts were preserved in the loft of the kitchen for driving away the insects and fungi from them and to make them more hard and strong. Another way of preservation in Kerala is to wrap them in red cloth and keep in a wooden box. Nowadays the preservation of manuscript's method has advanced very much using new techniques, materials and instruments.

Writing Technics in Manuscript

In writing Manuscripts scribes use Nārāyam or Ezhutta¸i for writing and using certain technics which are as follows:

Lines: the scribe use temporarily lines that can be erased later for maintaining level of lines in Manuscript. Charcoal, Pencil etc. are materials used for their purpose.

Combination of letters and words: usually, scribes do not make paragraphs or other methods for separating álokas or lines or sections in the textual mater. All the texts written in continuous set of lines. Paragraph is not indicated even at the end of the chapters. In most of the Manuscripts, some designs are drawn in left margin against the exact level of the line or at the end line; it indicates the chapter is being concluded. For example sign of Puṣpa(flower) is used in manuscripts in such cases.

Punctuation Marks are considered, the end of a word or a sentence and it also separates Gadya from Padya each other. Danḍa (vertical line) is an example. Sometimes double vertical lines are also used for the same purpose.

Pagination: two unique methods for indicating numbers of pages are found in Kerala Manuscripts. 1. KAṬAPAYËDI system. In this scheme some numbers are given to the Malayalam alphabets

like Ka, Ca, Ṭa, Ta Pa and bigger numbers are formed by combing such letter in a particular way. For example Ka, Ṭa, Pa and ya indicate number -1. Whereas Kha Tha , Pha and ra indicates number – this system is very popular in Kerala. 2. NANNANYADI system. In this scheme na indicate number – 1 NNA indicates number -2 and nya indicates number -3. In this manner formation of small and big numbers can be done according to this scheme also. Malayalam script is used this method commonly.

Symbols denoting letters or Portions left while writing: one example this is a symbol that denotes that a letter is left while writing the manuscript. In such cases, the letter will be shown above the symbol in between the lines.

Error : in the content of the manuscript, the scribes make small horizontal lines in the bottom or top of the letters or words for denoting that there is some error in writing in that line. Sometimes such portions are denoted by smearing turmeric powder also. 1. Lopa (Omission) 2. Ëgama (augment or addition) 3. Ëdesa (change or substitute) etc. are also denoted sometimes by such symbols.

Auspicious words and symbols: Auspicious words or expressions like Hari árī Ga¸apataye Namah, Svasti are seen used in almost all Manuscript in Kerala in the beginning. In the same way the word or expression Hari is found given in the end of the manuscript also. The auspicious beginning and end is often denoted by the symbol like Svasti also in manuscript.

Colophon: Scribes usually add a concluding note for information about the title; date and place of works etc. as colophon in manuscript. These are very helpful for understanding the title and contents of the works definitely.

Chronogram: is encoding particular date in letter or in words form in a manuscript that denotes the date of the work or the date of its transcription. Such dates are indicated by the Kaṭapayāti or Nannanyādi system as referred to above.

Flyleaf: At the beginning and end of the manuscript, one or more extra blank leaves are often used which are called flyleaf.

Illumination: is Gold and Silver are sometimes used for decorating

manuscripts. The manuscripts decorated in other colors without the gold or silver are also found commonly.

Marginalia: the scribe use margin for comments, explanations, clarifications and glosses which are known as Marginalia. They are very helpful for editing the manuscripts.

Manuscript repositories in Kerala

Government and private repositories of manuscripts are exists in Kerala. The following names of libraries which are among them:

- Ayurveda College, Thiruvananthapuram.
- Govt. Ayurveda College, Thrippunithura
- Vaidyaratnam Ayurveda College, Thaikkattusery, Ollur, Thrissur.
- Vaidyaratnam P.S. Varier Ayurveda College, Kottakkal, Malappuram.
- Govt. Ayurveda College, Pariyaram, Kannur.
- Naduvil Matham , Trissur.
- Vadakke swamiyar Matham, Thrissur.
- Madhavannamboothiri Vailisseri Mana, Cheruthuruthi, Thrissur.
- Govt.Sanskrit College Thrippunithura, Ernakulam.
- ORI Manuscript Library, Thiruvanathapuram.

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Beyond Silence: Empowering Deaf and Hard of Hearing Students in English Language Learning through Multimodal Approaches

Sherin Rahman[1], Dr R Jinu[2]

Abstract

Students who are Deaf and Hard of Hearing (DHH) confront significant problems in developing English language and literacy skills. This study investigates the efficacy of multimodal techniques in enabling DHH students in their English language learning journey. The pursuit of effective English language acquisition among DHH students demands a comprehensive examination of strategies, challenges and the use of technological interventions. This study contains a thorough discussion of these dimensions. To begin, the study examines innovative approaches adapted to this specific learning situation, such as visual aids, culturally sensitive strategies, and collaborative teaching methods. Second, the research digs into the unique problems that educators face while teaching DHH pupils, such as linguistic barriers and the necessity for customized instructional approaches. The study also looks into the transformative impact of technology in promoting language acquisition among DHH students. Finally, this paper digs into the theoretical underpinnings of multimodal instruction. Educators may develop an inclusive and engaging learning environment that responds to the different requirements of DHH learners by blending visual, aural, and kinesthetic modalities. The findings show the transformative potential of multimodal techniques in overcoming the restrictions of deafness, cultivating communication skills, and boosting language competency among DHH students.

1. Research Scholar in English, Noorul Islam Centre for Higher Education, Kumaracoil, Kanyakumari District, Tamil Nadu, India
2. Associate Professor of English, Noorul Islam Centre for Higher Education, Kumaracoil, Kanyakumari District, Tamil Nadu, India.

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Introduction

In the field of education, inclusion and fair access to learning opportunities are critical objectives. Among the various student populations, the deaf and hard of hearing (DHH) community is a distinct population that necessitates specialized approaches to language learning. As linguistic development is so important for academic performance and social integration, finding effective solutions is critical. This research paper investigates novel pedagogical techniques for enabling DHH students in the field of English language acquisition. This study, titled "Beyond Silence: Empowering Deaf and Hard of Hearing Students in English Language Learning through Multimodal Approaches," explores the possibilities of multimodal methods of teaching to overcome auditory limitations and promote a comprehensive learning experience. This study intends to enhance inclusive education by combining visual, auditory, kinesthetic, and technological modes, while also acknowledging the importance of linguistic empowerment for the DHH population.

The delicate relationship between language acquisition, cognitive development, and societal integration for DHH students emphasizes the importance of this research. These students have specific obstacles as a result of auditory limitations, which might impede their verbal development and subsequent academic progress. Marschark and Hauser (2012) highlight the complexities of language acquisition for DHH people, emphasizing the necessity for specialized educational tactics that go beyond typical auditory-based approaches. Padden and Humphries (2005) emphasize the need to cultivate a sense of cultural identity within the DHH community, arguing that successful language learning techniques should be consistent with what they have experienced in life.

In view of these difficulties, Singleton and Tittle (2000) call for a paradigm shift towards the qualitative similarity hypothesis, which holds that DHH people's language development might vary in modality but not in underlying cognitive processes. The current study's rationale is based on this premise, which seeks to

research multimodal approaches to English language learning for DHH students. Technology also has a transforming role in this environment. Strong and Prinz (1997) address how technology might help to bridge communication gaps and improve educational experiences for the DHH population.

In addition, Zinzalet, Convertino, and Borgioli (2014) emphasize the effectiveness of multimodal communication strategies in vocabulary development among DHH students, indicating the importance of investigating larger multimodal approaches in English language learning.This study aims to provide insights into the benefits of adopting multimodal strategies in the teaching of English in response to the numerous issues faced by DHH students. This study aims to pave the path for an inclusive and engaging learning environment building linguistic competence and confidence among DHH students, by utilizing the potential of visual, aural, kinesthetic, and technological modalities.

English Language Learning Through Multimodal Approaches

Multimodal methods of education have evolved as new and effective pedagogical strategies that respond to students' different learning demands. These approaches are especially important for DHH children because they can give alternate paths for language acquisition beyond standard auditory methods. O'Halloran (2008) defines multimodal methods as the integration of several sensory and technology modalities, such as visual, gestural, and aural features, to promote comprehensive and inclusive educational experiences. These approaches have the ability to bridge communication gaps, overcome auditory hurdles, and empower DHH students by harnessing their abilities in visual perception and spatial cognition in the context of English language acquisition. For DHH students, who frequently struggle in auditory-based learning contexts, incorporating visual and gestural features becomes critical (Marschark & Hauser, 2012). These approaches emphasize the significance of employing many channels of communication to suit differing styles of learning, thus building a more inclusive educational environment. In line with Padden and Humphries (2005), such techniques resonate with the cultural and linguistic experiences of the DHH community, recognizing the depth of sign languages and visual communication in their lives.

For DHH students, the advantages of incorporating visual, gestural, and technological aspects into English language learning are numerous. Visual cues, such as pictures, diagrams, and gestures, improve clarity and depth of knowledge by supplementing written content (Mayer, 2009). Visual information serves as a pathway to language acquisition and retention for DHH pupils. Furthermore, the use of technology, such as interactive educational tools and captioned multimedia materials, allows DHH students to more actively engage with content, supporting autonomy and independent learning (Zinzalet et al., 2014).

Several instances demonstrate the effectiveness of multimodal approaches in DHH language education. Sign languages, for example, incorporate visual and gestural aspects, making them a powerful tool for communication and language acquisition (Singleton & Tittle, 2000). Videos with captions, interactive e-learning modules, and visually rich materials have all been shown to improve vocabulary development and comprehension (Zinzalet et al., 2014). Furthermore, learning applications and digital tools that offer real-time translation of spoken language to text or sign language allow DHH students to actively engage in conversations and activities with their hearing classmates (Strong & Prinz, 1997). Educators may develop flexible and inclusive educational settings that cater to varied student needs and skills by incorporating visual, gestural, and technological modalities. The combination of these approaches not only improves language acquisition but also emphasizes the broader principle of inclusive education for all.

Bridging the Gap: Multisensory Engagement in Language Acquisition

Teachers are increasingly resorting to new ways that engage several senses to improve comprehension and expression with the goal of effective language learning. This technique, known as multisensory engagement, understands that language learning requires a combination of sensory modalities rather than only auditory learning. Educators can bridge the gap between traditional language education and students' different learning requirements by adding visual clues, gestures, and technology, thereby fostering a more complete and inclusive development of language.

Visual cues are important in language learning because they

provide additional information that supplements spoken or written words. Mayer's Cognitive Theory of Multimedia Learning (2009) states that delivering knowledge through a combination of text and relevant pictures leads to improved understanding and retention. For example, combining text with appropriate images or drawings promotes the formation of mental linkages and context, allowing for a better understanding of linguistic content. Furthermore, visual cues are a useful aid for learners who benefit from different avenues to comprehension, such as those with diverse learning capacities or who are deaf or hard of hearing (Marschark & Hauser, 2012).

Gesture-based communication, which is marked by nonverbal actions and expressions, has emerged as a significant language development enhancer. Gestures, according to research, are naturally tied to cognitive processes and can act as a link between cognition and expression (Goldin-Meadow, 2005). Gestures provide a concrete manner of conveying meanings and concepts for language learners, particularly those managing varied linguistic backgrounds or developmental obstacles. Singleton and Tittle (2000) underline that gestures are not simply supplements to speech, but rather an intrinsic component of communication that enhances learners' expressive ability.

Interactive Language Learning Technologies and Applications

Technology advancements have transformed language instruction by providing an innovative platform for participatory learning. Digital instruments provide multimodal engagement since they can combine audio, visual, and tactile features.Immersion in a linguistic setting that transcends traditional boundaries is possible through interactive language learning apps, augmented reality experiences, and virtual classrooms (Zinzalet et al., 2014). Technology improves accessibility even further, with real-time translation and captioning for students with auditory impairments or linguistic obstacles (Strong & Prinz, 1997). The use of multimodal engagement, visual signals, gesture-based communication, and technology aids highlights a revolutionary approach to language acquisition. Educators can bridge the gap by recognizing children's various learning styles and adopting a variety of sensory modalities.

Digital platforms have the ability to significantly improve writing abilities and language production among DHH students.

These platforms provide a dynamic environment for DHH learners to practice appropriate language expression and writing. DHH students can experiment with language structures, receive quick feedback, and connect with their classmates and instructors in real time due to the interactivity of digital technologies. Furthermore, digital platforms provide features such as real-time transcription, translation, and captioning, which are especially beneficial for DHH students since they ensure active involvement and contribution (Strong & Prinz, 1997).

Employing these digital platforms in the English language teaching and learning process for DHH students improves their access to resources, fosters independent learning, and caters to a variety of learning styles. To accommodate the special demands of DHH learners, the approaches used vary but frequently emphasize visual, interactive, and flexible components. Some of the digital learning platforms are discussed here

Sign Language Learning Apps and dictionaries: Apps like DEF-ISL, Spread the Sign, Basics of Sign Language, Learn ISL, and ISL Dictionary English are meant to teach Indian Sign Language (ISL). These apps teach sign language vocabulary and grammar using visual illustrations, quizzes, and interactive activities. For proper modelling, they frequently integrate videos of native signers.Users can look up signs and see videos of how they're signed. These resources are useful for learning ISL vocabulary and syntax.

Captioned Educational Videos: Platform: YouTube, Khan Academy, and TED-Ed all have a large collection of captioned educational videos. Captions give written text that is synchronized with spoken content, which helps DHH students by reinforcing auditory knowledge and boosting reading skills. Transcripts are frequently available on these platforms.

Sign Language Classes Online: Structured sign language courses are available at Indore Deaf Bilingual Academy. These courses offer video tutorials, quizzes, and tasks in their lectures. AS learners can progress at their own pace, they are appropriate for DHH students of all levels.

Tools for Communication and Collaboration: Communication between DHH students and educators is facilitated by tools such as

Zoom and Microsoft Teams. These technologies provide real-time captioning and sign language interpretation, facilitating successful communication and collaboration.

Accessibility Features in Educational Software: Accessibility features are available in a variety of educational applications, including Microsoft Office and Google Workspace.DHH students can access instructional content and engage in assignments by using screen readers, speech-to-text tools, and configurable display settings.

Apps for Storytelling and Animation: DHH students can use apps like "ToonTastic" and "StoryMaker" to create their own stories and animations. By allowing children to compose, narrate, and animate their tales with visual and textual features, these apps promote imagination and language development.

Apps for communication: Message apps such as WhatsApp and Messenger offer text and multimedia messaging features.Encourages written communication and interaction among DHH students, supporting the development of written English language abilities.

Google Workspace (formerly G Suite): A package of productivity tools that includes Google Docs, Slides, and Sheets.Provides DHH students with accessibility capabilities such as screen readers and speech-to-text tools to help them participate in collaborative assignments and access instructional information.

Platforms for assessment: Kahoot and Quiziz are two popular online classroom assessment software that can be used to create instant quizzes, which are displayed on any other smart devices (PC/laptop/tab/phone) of the students. The students can enter their answers, which the teacher receives immediately and can generate graphs for the whole class performance. Kahoot is a game-based quiz, with a much more interesting Graphical User Interface (GUI).

Pedagogical Considerations and Challenges

The effectiveness of multimodal strategies in the classroom depends on instructors' ability to apply them. Training is critical in providing instructors with the required skills and tactics. Effective training programs should cover not only the technical aspects of using different tools and technologies but also pedagogical insights into when and how to use them for the best learning

outcomes. Darling-Hammond's (2017) research underscores the importance of continual, job-embedded professional development for educators. Teachers must constantly refine their multimodal teaching approaches to meet the changing demands of their pupils. To provide fair learning experiences for all students, this training should also prioritize the development of cultural competence and knowledge of varied student backgrounds.

The use of multimodal techniques in the English language curriculum has substantial pedagogical ramifications. Educators can create a deeper understanding of the English language among pupils by including diverse mediums of communication such as text, images, audio, and video. This method is consistent with the Universal Design for Learning (UDL) principles, which emphasize providing diverse means of representation, engagement, and expression. According to CAST (2018), UDL is helpful in building adaptable and inclusive learning environments. The inclusion of multimodal aspects in the curriculum improves accessibility for all learners, especially those with unique learning requirements, such as DHH children. To accomplish this, educators should work with instructional designers and accessibility specialists to ensure that learning resources are inclusive and accessible to all students.

While the benefits of multimodal techniques in education are enormous, it is critical to overcome potential impediments and limits. Limited access to technology and resources could hinder the implementation of multimodal techniques, especially in communities that are neglected. Furthermore, the efficiency of various approaches may differ depending on individual student preferences and learning styles. Educators must be careful not to overstimulate kids, which can lead to cognitive overload. Furthermore, guaranteeing accessibility for students with impairments, such as DHH learners, necessitates careful consideration of variables such as closed captioning, sign language interpretation, and assistive technologies. These problems underscore the significance of performing continuing assessments and developing multimodal strategies to correspond with students' increasing requirements and the

evolving technology context.

Implications for Educational Practice and Future Research

Collaboration between educators, researchers, and stakeholders is required for the successful application of multimodal techniques in education. Researchers are critical in assessing the efficacy of multimodal techniques and generating evidence-based procedures. Educators, on the other hand, are pioneers in implementing these ideas in real-world classrooms. Collaboration between these two organizations makes it easier to translate research findings into practical teaching techniques. Involving stakeholders like parents, administrators, and legislators also guarantees that the advantages of multimodal approaches are recognized and promoted at the school and higher levels. Such collaboration is critical for developing a shared understanding of the most effective approaches in multimodal education and influencing its widespread implementation.

There are various potential opportunities for further research and exploration in the realm of multimodal techniques as the educational landscape evolves. For starters, research can look deeper into the influence of multimodal techniques on certain student categories, such as DHH learners. Another potential topic is researching the most effective combinations of modalities and technologies for specific learning outcomes. Furthermore, both educators and instructional designers can benefit from the creation of guidelines and best practices for building accessible multimodal learning resources. Furthermore, crucial research is being conducted to investigate the long-term consequences of multimodal training on students' language skills.

Moreover, it is beneficial to investigate the long-term impact of multimodal training on students' linguistic competency, critical thinking skills, and digital literacy. Finally, research might look into how upcoming technologies like augmented reality and virtual reality can improve multimodal language learning experiences.

Conclusion

In conclusion, the use of multimodal techniques in English language education has demonstrated its transformative possibilities in empowering Deaf and Hard of Hearing (DHH) students. Educators have opened up new paths for effective language acquisition by acknowledging and appreciating the diversity of

learning preferences and talents among these pupils. DHH pupils benefit from multimodal learning methodologies that integrate visual, aural, kinesthetic, and interactive elements. Marschark and Hauser's (2012) research stresses the significance of this paradigm shift, acknowledging that traditional auditory-based techniques are not appropriate for all learners. The incorporation of sign language, captioned movies, interactive digital platforms, and other multimodal resources has helped to bridge communication gaps and foster linguistic improvement.

While we applaud the advances made in multimodal language teaching, this study emphasizes the importance of continuous innovation and diversity. The journey towards equitable language education for DHH kids is ongoing, and it necessitates the dedication of educators, researchers, policymakers, and the larger educational community. More research, teacher training, and resource creation are required to guarantee that multimodal approaches grow to meet the changing demands of DHH learners. According to Singleton and Tittle's (2000) research, we need to keep open to qualitative distinctions in language development in order to build an atmosphere in which DHH students can thrive. Furthermore, we must campaign for educational policies that are accessible and inclusive to all students.

Multimodal techniques will have a significant impact on the future of English language learning for DHH students. Multimodal techniques offer an expression of hope as technology advances and our awareness of varied learning requirements deepens. In the future, we must leverage the promise of modern technology, integrate it across disciplines, and encourage accessibility and inclusivity in education. Multimodal solutions not only assist DHH students in their language learning journey, but they also contribute to a more inclusive society.

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Veda and the social life of women: A thorough study

Dr. Moumita Bhattacharya[1]

Abstract

The study of Indian culture has fascinated many scholars, because of its unity in diversity and complexity. Indian culture is one of the longest surviving cultures in the world, because of its quality of resilience and inclusiveness. India is a land with an ancient culture and heritage, which has a continuous tradition from ancient period. Many facts of Indian culture and heritage of later age are almost based upon the culture of the Vedas which are particularly and remarkably true for the Hindu society and culture. Vedic culture was very rich in its various aspects like religion, political, social ideals and philosophical thoughts. The patriarchal family was the basic unit of Vedic society. A family is an important unit for making a whole society. If every family in a society becomes happy and prosperous then the whole society also will be exalted in welfare. For this reason, the Vedic period seers thought that it a better to obtain welfare for a family at first. The Vedic period people tried to make good family and to keep it well-disciplined at first for the welfare of whole society. There is a moral for the welfare of family that charity begins at home and then endeavor for the welfare of the whole society. In the house or other domestic fields, the bride was given greatest importance as if the welfare of the family depends upon her conduct and activities. For the benefit of the society, one should develop her good qualities and moral ethic values. In this way an individual, a family and the whole society can achieve welfare.

Vedic Culture

The vedic culture of India is one of the few, longest surviving culture in the world, because of its quality of resilience and

1. Assistant Professor, Department of Sanskrit, The Sanskrit College and University

inclusiveness. The study of Indian culture has fascinated many scholars, because of its unity in diversity and complexity. Many historians accept that India is a land with an ancient heritage, going as far back as third millennium B.C. and has a continuous tradition from ancient period. Of course knowledge of this ancient society has a continuous tradition from ancient period. Of course knowledge of this ancient society has been clouded with various theories being put forth by different authorities.

Although it was wealthy in all respects, the encounter with many outside cultures came to India have helped to enrich it. The German scholar like Max Muller popularized the idea of the origin in India of the Aryan speaking people. The initial theories about the Aryan people mainly derived from the science of comparative philology and those today stand corrected on the basis of the recent sciences of paleontology, archeology and linguistics.

The discoveries of the Indus civilization, that began as recently as the 1920s, also reversed the earlier notions of the Aryan origin in India. Vedic civilization was very rich in its various aspects like religion, philosophy, political ideas and social ideals but the archeological evidences for the Vedic civilization is not remarkable. It was enriched with its literature in the form of Mantras, Brahmanas, Aranyakas and Upanishads. These are the main sources of information about the Vedic age. In fact the poetical talent and beauty as revealed in the Vedic literature deserve appreciation even in the eye of this modern period. Apart from this, other aspects of this civilization also are to be ignored. The Vedic literature can be called the fountain- head of all facets of Indian civilization.

The Rigveda contains a variety of cultural materials including political, social, religions, secular and spiritual. It bears a relable picture of gradual development of ancient Indian society and many aspects of its culture. Many facts of Indian culture of later age are almost based upon the culture of the Vedas, which are particularly and remarkably true for the Hindu culture and indirectly for other religions like, Buddhism and Jainism. Hence it is said that 'Vedo Khila-Dharmamulam'. According to Prof. A. B. Arnold "the Rigveda is not a book, but rather a library and a literature, the collected remains of the work of many centuries".

Vedic people were with a mixed pastoral and agriculture economy in which cattle-rearing played a predominant role. Cattle formed their most valued possession and the chief form of their wealth; a wealthy person was called 'gomat'. Prayers were offered for the increase in cattle population. The sacrificial priest was rewarded for his services with cattle and the cow was the chief medium of exchange. As might be expected of people without cities, the early Aryans did not have an advanced technology. But they certainly enjoyed an advantageous position in relation to their adversaries. They used horses and chariots, which were not known to the pre-Vedic people.

The Rigveda mentions thirty clans and tribes; five of them were major ones and referred to as Panchajana. Kingship was the same as tribal chiefship, the term 'Rajan' being used for the tribal chief. Primarily a military leader, the chief of the tribe fought for the cows and not for territory. He ruled over his people (=Jana). He was therefore called their protector (gopa janasya or gopati janasya). The term 'Gopati', basically indicating the protector of the herbs of cattle, came to acquire the extended meaning of the protector of the people or tribe (jana). Yet the idea of territorial monarchy emerged towards the close of the Rigvedic period when the chief/king (rajan) came to be looked upon as an upholder of the Rashtra.

The basic unit of Vedic society was the patriarchal family called the Kula. The eldest male member of the family was known as the Kulapa (Protector of the family). In the hymns desire is expressed for praja, including both boys and girls. But the people seem to have been keen on having brave sons (Suvirah) who could fight their wars. In spite of the patriarchal character of the family, the position of women seems to have been in some respects in Rigvedic period than in subsequent time.

Women in Vedic Culture

Women the key to basic principles of Sanatana-dharma in the traditions of Vedic society of India have played an important role in conservation and maintenance of our culture. Throughout the many years of Vedic culture, women have always been given the highest level of respect and freedom, but also protection and safety. Women are usually the first inspiration and first teacher of our children.

In the Vedas, when a woman is invited into the family through marriage, she enters "as a river enters the sea" and "to rule there along with her husband, as a queen, over the other members of the family" (Atharva-Veda 14.1.43-44). Many of the great men who had become powerful proponents of Sanatana-dharma also had strong and inspiring mothers or wives. In this world we need people to help in all levels of life to protect the Vedic knowledge and traditions, and women have a very important part to play. This honor towards women should be maintained today by the preservation of genuine Vedic culture, either in the country or in the institutions, which has always been a part of India.

There is a Vedic saying, "Where women are worshiped, there the gods dwell" and where the women are happy, there will be prosperity. Furthermore, the direct quotes from the Manu Samhita explain as follows: "Women must be honored and adorned by their fathers, husbands, and brothers-in-law, who desire their own welfare. Where women are honored, there the gods are pleased; but where they are not honored, no sacred rite yields rewards. Where the female relations live in grief, the family soon wholly perishes; but that family where the family relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers. The houses on which female relations, not being duly honored, pronounce a curse, perish completely, as if destroyed by magic. Hence men who seek (their own) welfare, should always honor women on holidays and festivals with (gifts of) ornaments, clothes and (dainty) food" (Manu Smriti III.55-59).

The institution of marriage seems to have been established. It was regarded very auspicious as a relation between husband and wife. Girls normally married after puberty. Some of them may have grown up and stayed for long as spinsters in their parental homes in unusual circumstances. Such was the case with Ghosa, for example, who was suffering from a skin disease and could get a husband only when the Ashvinas befriended her. In some cases, a woman could freely mix with young men. She could take part in sacrifices wiht her husband. Some unmarried women like Visvavara and Apala, however, performed rituals all by themselves, though often with the purpose of finding husbands.

Beautiful ideas regarding this are found expressed in a Sukta of the Rigveda. Best wishes are expressed in following way there-

Sumangaliriyam badhurimam Sameta pasyeta.
Soubhagyamasyai dattvyathatastam vi paretana.

Here the badhu or bride has been described as Sumangali. In the house or other domestic fields the bride was given greatest importance as if the welfare of the family depends upon her conduct and activities. She was expected to be the samrajni of all the members of the family to which she belongs. Such as expectation has been expressed in a very beautiful language in the Rigveda as follows-

Samrajni Svasure bhava Samrajnj Svasrvam bhava.
Nanandari Samrajni bhava Samrajni adhi Devrsu.

A family is an important unit for making a whole society. It can be said in other words that many families collectively make a society. So if every family in a particular society become happy and prosperous then the whole society also will be exalted in welfare. For this reason, the Vedic seers thought that it is better to obtain welfare for a family at first, when all the families will become prosperous and well-disciplined then the whole society will consequently be in welfare. So, the Vedic people tried to make good family and to keen it well-disciplined at first for the welfare of whole society. There is a saying/moral that charity begins at home, this is also like that. For the peace of the family, it is well said in the Atharvaveda as follows-

Anubratah pituh putro Matra bhavatu Sammanah.
Jaya patye Madhumatim vacam vadatu Santivam.

So, in the family a son should obey his mother and father a first and then endeavor for the welfare of the whole society. In the *Taittiriyopanishad* also the Rishi advised as follows - Matrdevobhava, Pitrdevobhava Acarydevobhava etc. for the benefit of the society one should develop his good qualities. In this way an individual, a family and the whole society can achieve welfare. Such was the grand 'idea of the Vedic people and this can be followed even in our present-day society. It is quite natural that the members of a society can express their good will for the welfare in a beautiful Mantra as follows-

Samani va Akutih, Samana hrdyani vah.
Samanamastu vo mano yatha voh susahsati.

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Ontological Conception of Anekantavada: The Relativistic Interpretation of Jainism

Dr. Savithri.A[1]

Abstrct

The question regarding the ontology is always curious, whether it is real or unreal, one or many, spiritual or material, etc. The concept of Reality is one of the most important problems in Jaina Metaphysics. Based on their pluralistic nature, Jainism describes the epistemological, metaphysical doctrines as multidimensional. The theory of *Anekanta* deals with this multidimensional nature of reality. According to them the reality is always incomplete, as there are innumerable modes of existence, and each and every modes are independent of the other. The essential and the accidental qualities of an unchanging substance exists independently and makes the world possible only through the relativism. This paper is an attempt to analyze the relativistic interpretation of reality in the light of anekantavada, the pluralistic – multidimensional nature of truth

Keywords: *Anekanta, Reality, Pluralism, Modes, Attributes, Change.*

Introduction

The philosophical arguments about the origin, nature and development of reality are one of oldest issue in Indian tradition. When we look into the Indian philosophical traditions, we can see that they are deeply engaged with the problem of reality and there held that many metaphysical views were in constant argument with one another. In different contexts, metaphysics becomes cross-sectoral at various levels pertaining to the status of the concepts like, universals, God, soul, substances, time, change, permanence or impermanence, one and many, etc.… Some of the fundamental principles of Indian

1 Assistant Professor, Department of Philosophy,University of Calicut

philosophy includes the unity of Absolute Reality and the problem of plurality, identity and difference, eternal calmness and eternal motion, transcendent knowledge as experience of Absolute Reality, the Self identical with or different from the Absolute, the nature of God, the nature of external reality, Being and non being, real and unreal nature of causality, etc...

As one of the ancient philosophical traditions of India Jainism upholds a variety of epistemological, logical, metaphysical and ontological doctrines based on their relative pluralism. Mc Evilly points out that the Jainas accepts three doctrines of relativity[1], namely, anekantavada or the theory of relative pluralism, syadvada or the theory of conditioned predication, and the *nayavada* or the theory of partial standpoints. These philosophical doctrines of Jainism made very significant contributions to the ancient Indian philosophy, especially in the areas of skepticism and relativity. The Jaina metaphysics is regarded as realistic and relativistic pluralism based on reality and relativity. Thus, the concept of reality according to Jainism proposes that, the reality cannot be the one and ultimate, it can have multi-dimensional form. In this sense, what is reality for one individual may not be the reality for others. The realistic and relativistic nature of Jaina tradition states that objects have infinite modes of existence and qualities. So, we cannote completely understand in all aspects and manifestations by the finite human experience and, no specific human view can claim to represent the absolute truth.

Anekantavada: Realistic and Relativistic Many-ness

The doctrine of anekantavada, or non-absolutism is one of the central concepts of Jainism which discusses the multidimensional nature of reality. According to the Jainists, the universe is an uncreated entity that has existed from the beginning of time and will continue to exist indefinitely. It is the fact that, for them, there was no beginning of the universe, and there will be no end of the universe. So that, the universe was not created at any point in time and will not be destroyed at any point in the future. In other words, the reality, according to them, is not concerned with any creator or destroyer of the world, and on the other hand, it concerned with the substances and modes through which the multitude of the

phenomenal world is existing. They generally did not discriminate between different types of substance, like, reality, existence, and so on but the very substance itself contains all these as one unity, and difference as well. The term 'Anekantavada' is referred as 'the doctrine of the many-ness of reality' or 'non-one-sidedness'. The word itself means that the reality is not one but many (*aneka*) and infinite, and it is commonly referred to as 'non-absolutism'. The theory firmly states that the ultimate truth and reality is complex and has many different aspects, and as a result, they cannot be completely grasped in all of their aspects and manifestations by human perception, which is limited. We, the finite being, can know only the partial truth of manifestations, and therefore, no single human viewpoint can be said to represent the absolute truth of a given situation. For example, one's experience of taste is always different from others and he/she tried to explain the truth of taste through language, it remains as incomplete. In the same way, according to Jaina thinkers, spiritual truths are complex, they have multiple aspects, language cannot express their plurality, yet through effort and appropriate karma they can be experienced.[2]

According to Jainism, all attempts to proclaim absolute truth are compared to the 'maxim of the blind men and elephant.' The following parable is used by the Jain authors to explain the multifold nature of truth:

> "A group of blind men heard that a strange animal, called an elephant, had been brought to the town, but none of them were aware its shape and form. Out of curiosity, they said: "We must inspect and know it by touch of which we are capable." So, they sought it out, and when they found it, they groped about it. In the case of the first one person, whose hand landed on the trunk, said "This being is like a drain pipe." For another one whose hand reached its ear, it seemed like a kind of fan. As for another person, whose hand was upon its leg, said, "I perceive the shape of the elephant to be like a pillar." And in the case of the one who placed his hand upon its back said "Indeed, this elephant is like a throne." Now, each of these presented a true aspect when he related what he had gained from experiencing the elephant. None of them had strayed from the true description of the elephant. Yet they fell short of fathoming the true appearance of the elephant."[3]

The above-mentioned story of blind men and elephant tells us

that, how the people understand the reality in different ways that is, the experience of reality of a person is different from others. For example, one man felt the trunk, another the ears, and yet another the tail, etc.…, and for them whatever they experience is real but, they experienced the different aspects of the same reality. Every blind man claimed to be able to explain the true appearance of the elephant, but due to their limited perspectives, they were only partially successful.

Analysis of substance and Modes

Now I would like to analyze the relativistic nature of reality through the substance (*dravya*) and modes (*paryaya*), which are the fountain stone of the pluralistic philosophy of Jainism. A substance can be defined as something which possesses infinite qualities and modes of existence. It is very important to know the nature of substance to understand the correct characteristics of any entity. Umaswami in his *Tattvarthasutra* (5:29) substance is defined as: Sat dravyalakṣaṇam, means that, substance is the characteristics or indicator of reality (existent). B. K. Matilal rightly point out that, "the Jaina conception of existence (sat) was intimately related to their notion of substance. In fact, the Jainas redefined the notion of substance, in accordance with their anekanta principle, as a combination of the notion of *being* and *becoming*".[4] In every substance, there found two kinds of characters which are essential or permanent and changing or accidental. The Jaina thinkers calls an essential, unchanging, or permanent character of a thing as attribute (*guna*), and an accidental, changing character of a thing as modes *(paryaya*), that is, the change occurring in an attribute or the constant ongoing modification of a substance is the mode. A substance, according to Jainism, has its unchanging essence and therefore it is permanent. But it has its changing modes and destruction as well. However, a substance is considered as permanent in the sense of its essence is characterized by indestructibility and continuity. It is subject to generation and destruction means that some new qualities may suffer the destruction. It is permanent in respect to its essential qualities and impermanent in respect to its changing modifications. The essential characters of a substance remain in the substance as long as the substance remains, as its permanent quality.

Without these qualities, the substance will cease to be what it is. For example, consciousness, is an essential character of the soul, and the accidental characters like, volitions, pleasure, pain, desires, etc.., are changing, they will come and go, they succeed one another because they are the accidental qualities of the soul.

Reality, for the Jainas, is composed of both the permanency and the change. It is permanent when we viewed from the side of substance, on the other side it is many and changing when we view from the side of modes. When we recall the example given above, the elephant and the blind men, the substance, elephant, is real and one but the blind men are experiencing the different modes, as different parts of the elephant. Here, in Jainism, the reality or substance is distinguished from *dravya* as only one reality because they believe in the plurality of reality. Dravya, means that which exists and possesses three fundamental characteristics, namely, origin (*Utpada*), permanence (*Nithya*) and destruction (*Vyaya*). They maintain the identity of substance through its several qualities and modes. For them, in its reality, the *dravya* can neither be created nor destroyed, and has only permanent substantiality, but through its modes, it obtains the three-fold qualities of origin, permanence and, destruction. It is important to notice that the notion of continuity in the so-called triple character of a substance is not identical with the notion of permanence of the substance because the notion of continuity is essentially dependent on the origin and destruction. Kundakunda observes that, "There is no origin without destruction, nor is there any destruction without origin, and neither is destruction nor origination possible without what continues to be."[5]

Reality of Categories/Substances

In the same way of triple formation theory, the Jainas described the reality of the world as many, changing, and possess infinite qualities. They uphold the existence of the world is absolutely founded on two categories, namely, Jiva or soul substance and Ajiva or non-soul substance, which are regarded as separate and independent realities. For them, each and every object of the world possesses innumerable positive and negative characters. They argue that the entire universe is composed of six substances of matter, space, time, motion and rest together with the soul. Among these substances, time is regarded as non-extended or anastikaya, others are known as extended or

astikaya dravyas. Because time does not extend like body in the space but the others do and, it should be noted that among the extended substances matter/*pudgala* alone has a form and all other substances are formless, even though they are extended substances. So, we can classify the whole infinite substances as dharmastikaya, adhrmastikaya and akasastikaya, they are known to us as *pudgala, jiva* and *kala* respectively (*dharmādharmākāśāstikāyāste*). Thus, the universe is divided into the two eternal, co-existing realities of jiva, the concious spiritual substance and ajiva, the non-conscious substance. These classifications of substances of Jaina make it very clear that the universe cannot be describe either on the basis of the spirit alone or matter alone, or both spirit and matter. The multidimensional explanation of the universe demands to admit not only the reality of the spirit and the matter but also the other substances of space and time together with the substances of motion and rest as well.

According to them, there are innumerable material atoms and innumerable individual souls, and each atom and each soul possess innumerable aspects of its own. It is true to say that a thing has got an infinite number of characteristics of its own. In fact, as a finite being, it is impossible for us to know all the qualities of a thing and we can know only some qualities of some things. As far as our knowledge is necessarily relative and limited and so all our judgements are also limited. For them, on the one hand the change is true of the substance, whereas permanence is true in another respect as well. The problem of contradiction dissolves when we remember that each predication is relative and not absolute, as described by the syadvada. Thus, according to the Jainas a substance is real/sat and the Reality consists of three elements like, origination, permanence, and decay which characterizes the reality, or, are there in a substance. In so far as the essential characters of the ultimate substances are abiding, the world is permanent, and insofar as the accidental characters undergo modification, the world also changes. From this it is evident that, a substance which possess the factors of origination, permanence, and decay, is the fountain stone of the multiple nature of reality.

Conclusion

The concept of reality gets enriched in Jainism as it recommends

that the reality cannot be the one and ultimate, at the same time it can have a multi-dimensional form as well. Thus, the reality differed from individual to individual, that is, the reality of one individual may not be the reality for others. Anekantavada of Jainism proposes a form of synthesis and proposes that reality has many forms as seen by various individuals and we have to respect the reality perceived by everyone. The Jain states that truth and reality is complex in nature and always has multiple aspects. The fact is that we can experience the Reality, but it is not possible to express it completely with language. Thus, according to the Jainas a substance is real and the Reality consists of three factors such as origination, permanence and decay. Hence all the three elements such characterize reality are there in a substance.

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A Representation of Women Subjugation in K.R.Meera's Hang Woman

Meera A S[1], Dr R Jinu[2]

Abstract

K. R. Meera (born 19 February 1970) is an Indian author and journalist, who writes in Malayalam. She was born in Sasthamcotta, Kollam district in Kerala. She worked as a journalist in *Malayala Manorama* but later resigned to concentrate more on writing. She started writing fiction in 2001 and her first short-story collection *Ormayude Njarambu* was published in 2002. Her novel *Arachar* came out in 2012 and became quite a sensation in the Malayalam literary scene and it went on to win the Central Sahitya Akademi award. In 2015, Penguin brought out the English translation of this novel, titled, *Hangwoman*. Although, *Hangwoman* is a Malayalam novel, the themes that it deals with are pan-Indian. It depicts the multi-layered othering in Indian society and it also reflects the predicaments of contemporary India. The novel stands out for its close portrayal of the life of a marginalised woman and her resistance to the subjugation that is meted out to her. She received several awards including the Kerala Sahitya Akademy Award, Odakkuzhal Award, Vayalar Award and Kendra Sahitya Akademy Award for her novel *Aarachaar.*

Re-reading of *Hang Woman*

Most societies are male-dominated where a woman is only supposed to be a mother, an ideal wife and a homemaker with multifarious roles attributed to her in the family. As a wife and mother, her service of sacrifice, tolerance and submissiveness are her required attributes. Furthermore, her admired qualities of

1. Research Scholar in English, Noorul Islam Centre for Higher Education, Kumaracoil, Kanyakumari District, Tamil Nadu, India
2. Associate Professor of English, Noorul Islam Centre for Higher Education, Kumaracoil, Kanyakumari District, Tamil Nadu, India.

adjustment make her life faithful and obedient. But this individual self of a woman has very little recognition in the patriarchal society and it leads to her self-eacement. Mary Ann Fergusson opines that: "In every age, women have been seen primarily as mother, wife, mistress, and as a sex object–their roles in relationship to men!" (Fergusson 4-5)

K. R. Meera, an extraordinary writer, brilliantly expresses feminist sensibility and philosophy and vividly depicts the galaxy of women, their passion, pain, battle for survival, and inner conflict. She depicts women's suffering and how men and patriarchal society are responsible for women's predicament and existence. The women in her stories are generally unafraid and strong, refusing to conform to society's expectations. The protagonists of Meera's stories would remain consistent in their character attributes while demonstrating their existence regardless of the consequences that they would face in their lives.

Everyone Loves a Good Hanging is a prodigiously long, intricate, and compelling story that explores themes of violence, grief, death, love, sexual abuse, trauma, the psyche of the executioner and the executed, and the exploitation of women trapped in the mud of existence for generations. It was initially written in Malayalam by K.R. Meera, and J Devika translated it beautifully and skilfully. The book version of *Aarachaar*, also known as the "Executioner" or "Hangwoman," was released by DC Books in 2012 after it had previously been serialised in Madhyamam Weekly for 53 straight volumes. The *Hangwoman* title appeared in the English translation of *Aarachaar.*

Hangwoman, a first-person tale, explores the protagonist Chetna Grddha Mullick's anxiety, inner conflict, and transformation into a hang-woman. The story shows her transformation from a submissive, obedient child to a fierce, stubborn woman who has been through many trials. Chetna, a 22-year-old lady of strength and tenacity, fights to carry on her family's tradition of becoming an executioner. She became India's first executioner who was a woman. She hangs not just the criminal, but also the arrogance of men in general. Chetna did not have an easy road to becoming a hangwoman but it was a route paved with thorns that caused her to suffer as Shelley did:

"I bleed when I fall upon the thorns of existence." Chetna recounts the suffering and adversity of women about whom her grandmother regales her, along with her own struggles. Chetna became aware of how women have been constrained by the shackles of tradition and male chauvinism throughout history as a result of the women's tales. The oppression and dominance seemed as though they were stifling the fundamental spirit of women. The women put a lot of effort to break these bonds but to no effect.

The epic book *Hangwoman* is a huge, powerful coiled rope. It is set in Chitpur, Kolkata, and rubs up against Nimtala's smouldering ghat beside the Ganga. Everywhere you turn, death is evident in its sights, noises, and odour. In this urban underworld, death is the only source of daily sustenance. A family of hereditary hangmen who now offer tea to the grieving only sees brisk business when the streets are filled with hearses and bodies are burning brightly on pyres.

The Grddha Mullick family has a long history that dates back to 400 B.C. However, because there have been fewer executions in recent years, they are now living in poverty. The main character of the book Chetna was a smart student who excelled in her plus two. She must, however, discontinue her studies after plus two owing to budgetary limitations. Her father, Phanibhushan Grddha Mullick, a hangman who is now 88 years old, claims to have carried out 451 hangings. Her grandmother (Thakuma), father's brother (whom she calls Kaku) and his wife, as well as her disabled brother (Ramu da) and his wife, who had their limbs amputated by the father of a criminal who was put to death by Phanibhushan, round out her family (Kakima). Sukhdev, her uncle, also known as Kaku, is an elderly guy who is close to 65 years old. Rari and Champa, his two little kids, are five and 10 years old, respectively.

Due to his position, Phanibhushan continues to come under intense media scrutiny; yet, he is adamant that Chetna's picture never be made public. The reason for this is that he wants to spare her from the same heinous catastrophe that claimed the life of his son, Ramu da, Chetna's older brother. Amartya Ghosh, the industrialist from Kolkata who had killed Chandresen Ghosh and his three children, had been hanged with Phanibhushan acting as his hangman. In an effort to save his son's death, Amartya Ghosh's father begged

Phanibhushan to intervene. Phani, however, is convinced that he must follow his job regardless of what his morals are and will not budge. Following Ramu da, Phani's son, returns from college two days after Amartya was executed, his father Ramu da, Phani's son, gets hacked in the limbs by his father after he returns from college two days after Amartya was put to death. The sole kid of Phani is now crippled and depressed as a result. Since there won't be anybody else to care for the family once he retires, Phani is anxious that his daughter Chetna obtain employment with the government. Chetna starts working as a hangwoman as her father's helper. However, she had to continue the family tradition alone while her father, Phani, was in prison for the murder of his brother and sister-in-law. Phani takes tremendous pleasure in his career and the lengthy history of his family's involvement in this field.

Kumar Sanjeev Mitra works as a reporter for CNC and a TV journalist. He wished to report on the execution of Jatindranath. This is the reason he travels to Phanibhushan. Chetna was on her way to the market when he covertly shot her. Chetna entered the spotlight quickly. Mitra supports Phanibhushan in his efforts to persuade government representatives to make Chetna the first woman in the nation to be hanged. For Chetna, he serialised the television show Hang Woman's Diary. She attends the studio with him and engages with the audience. Under the glaring lights of television cameras, her life starts to take off from this point. Chetna, the first female executioner in history, is all of a sudden pitchforked into public stardom. TV cameras and mikes stretched towards her to take her interview. Initially, she fears facing the camera but later shows her confidence:

> "I faced them like a terrorist hemmed in by gun-toting commandos'. What's more, she goes on to bowl her newfound captive audience over with her astute, precise responses. Chetna is being questioned in Hang-woman's Diary: But what if he [father] withdraws? You are the assistant hangman. What would be your stand if you had to undertake the task by yourself, (193) ...I sighed deeply. Then as the symbol of Indian womanhood and self-respect, I proclaimed: surely"!(195)

The dynamics of death by hanging, which are marketed in daily exclusive prime-time slots, turn the father and daughter into

overnight superstars. She is no longer a typical lady. For the first time ever, a woman has been chosen to carry out an execution. Now, she represents power and self-respect to the entire globe because Sanjeev's programme has a female executioner, its TRP ratings have never been higher.

Sanjeev is a dishonest voluptuous man. His father was a Naxalite and his mother was a prostitute. He pretends to help Chetna in becoming an executioner and promises her father to marry her. He appears to be a good man and impresses everyone with his winsome personality and pleasing behaviour. He insults Chetna in his first meeting and terrifies her by saying "I wanted to fuck you". He misbehaves with her when she is alone. His words and behaviour terrify and shock a tender girl Chetna. He steals the golden coin of her grandmother, a legacy which she cherished with deep love. He steals a Saree and an ear stud from a shop. He is responsible for the quarrel that arose between Phani and Kaku that resulted in Ramu‘s death. He arranges a TV Show for Chetna a Hang-woman‘s Diary. Initially, Chetna is scared to face the camera but gradually gains confidence and captivates the audience with her resolute demeanour and engrossing tales. When she completes her first execution she is brought to the studio by Sanjeev secretly. He wanted to earn huge TRP for his channel and fame for himself by interviewing India‘s first woman executioner. She forces Chetna to show the public a demo of a mock execution. The trauma which Chetna undergoes he is unable to comprehend. He pays no attention to her agony and conflict rather he forces her to face the camera and narrate the incident. Addressing his viewers Sanjeev says: "Viewers may be eager to know how Chetna hanged Jatindrnath Banerjee today. How it took place and where, and what she did. Here we will create the experience for you"

Chetna Mullick a symbol of strength and self-respect for all women in India and the whole world boldly hangs Sanjeev and bravely steps ahead. Her face glows with a strange sense of contentment. She says to herself, "What the world gave me, I returned to it".An idol of Durga was presented to her by Sanjeev‘s mother. This Durga idol is created by soil and that soil is collected from the area where the prostitutes live. The men to gratify their lust have created a world of

prostitutes. The men kneel and bend before Durga idol in a symbolic way bending before a prostitute: The statue of Durga is made of soil taken from the beshya‵s doorsteps that is because the ego of the man who crosses it unravels and falls on the ground there.

The novel presents a picture gallery of women from the past to the present. The abject condition of women, their trials, tribulation, ordeals, molestation, revenge, passion for men, to whom to love and other different facets of their life are brought forth very vividly and exquisitely. Chetna has grown up listening to the stories of various women, and the myth of femininity as a weaker gender. At many points of time, she compares her position and condition with them. Chetna‵s Thakuma and Ma narrate their plight and remind Chetna of her weakness as a woman. Showalter comments on the acceptance and internalization of man‵s tyranny as fate:

> "We have seen our foremothers as mindless down-trodden souls, accepting century after century the fetters of their lot with passivity, unheeding or incapable of perceiving their exclusion from society". (Showalter, 11)

Chetna needs to get settled in life so she should accept Sanjeev as her husband. Chetna's mother is very anxious about her future. She requests her to accept Sanjeev's proposal and do all that can please him hence entrapping him into marriage. She asks her to appease and adore Sanjeev because men are like gods and need to be pleased by women. She says,

> "You have a big future, Chetu. Don't ruin it. She sat up and looked into my eyes. For women like us, marriage is an escape route. It was for me. A place to sleep... some food, at least once a day...Listen to me, men are like gods. If they have no one to fall at their feet or beg or worship them three times a day, they are mere stones"(251)

Women have been suppressed and exploited for centuries and have become the prey of men‵s lust. It is a world where men dominate and women have to undergo it grudgingly. The old women or less attractive suffer the negligence of her husband and the beautiful women are being seduced ruthlessly by men. Phani says proudly to Sanjeev that he had relationships with four women in his life and that he lost interest in his old wife. In his opinion, men do not grow old - neither their body nor their passion for women. A woman generally loses her charm and attraction at the age of thirty to thirty-

five after giving birth to children and fails to hold the attention of her husband. He is a man physically active at the age of fifty. On being asked by Sanjeev what was the reaction of his wife to his liaison. He says that women in general are able to gauge or guess the liaison of their husbands. She knows about it. But she can't go against her master - her husband. The Indian patriarchal system accepts grudging acceptance and subordination on the part of women. Indian womanhood gets its proper place within 'wifehood' and 'motherhood'; as *Manusmriti* enunciates the ideals and norms for becoming an ideal wife. The primary ideology of Hindu patriarchy was denoted in *Manusmriti* as the wife is expected to be thrifty and do her work cheerfully, obey her husband in life and devoid of any qualities and observe celibacy till death. The story of Tripurasundari, her molestation by men and her revenge on them abounds with hair hair-raising descriptions. Her beauty and innocent laugh became a curse for her. Her grandmother reminds Chetna of the story of Tripurasundari whenever she laughs. According to Grandmother, the female should not laugh otherwise it will bring calamities:

> "Women should not laugh. That's a bad omen. The house where a woman's laughter rings – it won't be long before it collapses. ... When Pingalakeshini laughed, not just the house, but the very land fell". (172-73)

Chetna tells us the pathetic story of Utpalvarna, a woman who suffers from seduction, mistrust and desertion. She was pregnant when her husband set off to trade. His family cast doubts on her chastity and she has to leave home full-bellied. After giving birth to her child to a resting place she went in search of food for the child. She didn't find her child after returning. Stricken with grief she decided to go to her natal home. On the way, she is captured by Devadutta who was bewitched by her beauty. He forcibly made her his bride. She submitted to him but a man can't trust the loyalty of another man's wife. Devadutta is always suspicious about her loyalty and devotion so tortures her with unending bickering. One day, while fighting her he hit Utpalvarna and the baby whom she was feeding fell down. It was a big shock for her to lose her child the second time. Unable to bear the pain of separation from her child, Utpalvarna went to commit suicide. She was rescued by a young man. Seduced by her beauty, he made her his wife. The helpless,

hopeless and homeless, Utpalvarna has to surrender the passion of this young man. Beauty and lustre decay with the passage of time and hence the passion of man. The old and aged Utpalvarna was discarded like a peel. Her husband brought a young girl to satisfy his passion. Utpalvarna felt shattered and was ridden with jealousy. Utpalvarna dashed the young bride. She wanted to kill her who had snatched her position. She saw a large scar on the back of the head of the young girl (284). The girl narrated her tragic past and the conditions through which she is being separated from her mother. Her mother thought her dead when she accidently fell down on the ground and committed suicide. Now Utpalvarna realized that this girl was her own daughter. Shocked by her own deed and tragic turn of her life Utpalvarna set off on a journey seeking the meaning of life, relationships and experience (284). She meets Buddha and one day gains enlightenment. She enjoys meditating. Once she went to a forest to meditate. A monk grabbing this opportunity unleashed his lust on her. The severe wounds on the body of Utpalvarna shocked even Buddha.

In a patriarchal society which is male-dominated, male-identified and male-centred, all decisions are carried out by men. Women are not given the right to choose a life partner. Adrienne Rich provides a comprehensive definition of the term patriarchy:

> "A familial-social, ideological, political system in which men—by force, direct pressure, or through ritual, tradition, law, and language, customs, etiquette, education, and the division of labour, determine what part women shall or shall not play, and in which the female is everywhere subsumed under the male".(57–58)

Niharika, Chetna's sister, was harmed by her father's authority and approval. When a young man arrived at Nimtala ghat to administer his father's last rites, Niharika fell in love with him. Under the protection of each other's love and loyalty, the couple had a happy existence. In opposition to this union, Phani violently shattered the Durga statue that Niharika's boyfriend had given her as a gift. Phani was furious with Niharika. Don't forget that this is a hand that has hung 455 people, he would constantly remind her. "Reduce the length of the rope a bit, and physicians won't be able to identify whether it was murder or suicide," Phani (202) warned Niharika, claiming that he had the power to turn murder into suicide. (198)

Niharika was forcibly wed to a different guy. Her life was a living nightmare due to her husband and in-laws' torment. She returned to look for her sweetheart, her life force, unable to let go of her love and concerned by her husband's abuse. If his daughter continued to harbour feelings for another guy after being married, Phani believed it would be a grave disgrace to his family. Niharika took a risk and paid dearly for it. Phani executed her to death. This heinous murder of an innocent girl was converted into suicide. Threatening Chetna, Phani says

> "Chetna, only my word carries weight in this house, Father said, trying very hard to control himself. I have made some demands of the government. If they don't agree, I have to take hard decision. And whatever they may be, you will have to obey". (204)

The women have to suffer various kinds of oppression in a patriarchal society. Indu Prakash Singh writes:

> "Whether it is child marriage, rape, dowry death, bride burning, child abuse, wife battering sexual assault or domestic violence, each form of oppression, pins down her sordid tale from womb to her tomb that map and draw the contours of her decadent, capitalist, casteist, criminal patriarchal society". (Indian Women 24-25)

False promises are used to defraud the women. Chetna recounts the tale of the actress Binodini, who became a prostitute after being duped by her boyfriend. Everyone is captivated by Binodini's dazzling beauty and amazing acting. Both Girish Chandra Ghosh and Binodini desired to construct a large theatre. Ghosh came to understand that substantial finance is necessary for the realisation of his idea. So, in order to get money, he persuades Binodini to engage in prostitution. As she listened to his desire to use her as a prostitute for their fantasy, she was heartbroken.

> "She was rendered speechless when he told her, you are after all a beshya, what do you have to lose? …My life is full of bednagathas, heroic tales of sorrow, she wrote later in her autobiography".(221)

Gosh seduces her by making fictitious promises to rename the theatre in her honour: He swears to rename the theatrical company after her once it's established. She had no other option than to become a prostitute in order to give birth to Sita, Draupadi, Radha, and Savitri on stage. When the building is finished, Ghosh breaks his pledge. He refers to it as the Star Theatre. Binodini is astonished to

learn that she quit acting when her career was at its peak.

The men were seduced by Binodini's superb acting and performance. The wealthy guys were willing to pay any price to acquire her and own her. A Marwari millionaire named Gurumukh Ray was seduced by her when she was singing lyrically and delivering her discourse with amazing dexterity. He was willing to pay any amount of money if Binodini could be made his concubine. (221) She begins to pay a visit to Gurumukh Ray's bedroom, a young Zamindar, in an effort to gather money to finish the Star Theatre. Gurumukh has a possessive attitude towards her and refuses to share her. She is asked to stop acting by him. However, he loses his rage when she acts against his wishes, grabs her by the hair, and bellows: "Betrayer! Whore"! Binodini looked at him with ease, as if she were on stage portraying Draupadi or Sita, and grinned. Then she delivered the most powerful line she had ever uttered in her life, "It is you men who have taught us to betray"! (224)

She gave up acting when she was 20 to become a wealthy man's concubine. This boyfriend has also abandoned her. She is left with little choice but to go back to her previous residence, a dilapidated home on the prostitute's street. She returns to her previous life as a prostitute because of the man's constant lies and abandonment. The situation of prostitutes is highlighted throughout the book. Many women are compelled to work in this industry in large cities owing to poverty or other factors. Chetna recounts the ladies lining up at the Sonagachi red light district.

> "On both sides of the lanes too narrow for even a single vehicle to ply, there milled around women, fat and thin, fair and dark and wheatish, all made up with layers of rose powder and heavy kohl, clad in tight blouse that revealed their breasts and midriff, with or without a bindi on their foreheads. They stood there waiting, hands on hips, chest wide open".(224)

Chetna also felt the pain of prostitutes who are not brought by men:

> "I walked past women with stony faces whom no one had yet bought. They waited with paint and sweat running down their face and neck, legs tiring, spirits flagging, and perhaps feeling the pangs of hunger".(226)

Men have long considered women as inferiors, Virginia Woolf

claims in *A Room of One's Own*. "In the society, males are the ones who define everything" (Woolf 1929: 28). Laws, customs, and taboos are either meant to oppress women or favour males. Women's feelings should not be considered while making decisions that were created by males. For murdering her husband as he was having sex with another woman, Kadmbari received a death sentence. She had given him a severe head blow.

> "There were two charges against her. First, she murdered her husband, her living god. Second, she had interrupted the sexual act, which made a man's life as a man, meaningful. The Pandits in royal court debated for a long while about which of these was the more sinful transgression". (211)

Mosh, the guy called to hang her, questioned her, "Why did you kill the man you loved so dearly?" She said that she wanted to die quickly so that she might see her spouse after death and that she wanted to release her husband from that evil lady. The work shows the persecution, abuse, and molestation of afflicted women in a patriarchal society, as well as their predicament and suffering.

Conclusion

K.R. Meera's dedication to women's problems has become stronger over time. She has a strong sense of compassion, and her stories portray oppression against organisations and mechanisms that legitimise familial control, official authority, and injustice wherever it exists. She had to identify the social outliers who resisted the patriarchy's ruthless exploitation. Through *Hang Woman*, she depicted the politics and history of India, with a woman as the central character. Moreover, Meera has hung violence, injustice and ego that prevailed in the country in her magnum opus. As K.R. Meera writes in her Acknowledgements page about women, "Those who did not seek them out would never know that they had indeed lived". It is found that once these women understand who they are and what they are capable of, they rise out of their own ashes and become epitomes of power and strength. Through Chetana, Meera is set to hang the male chauvinism in Indian society and portrays Chetana as an absolute power in a male-dominated society.

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Revisiting Law and Order in the rule of king Mattakala as depicted in Dasakumaracaritam

Muthuselvi A[1]

Abstract

The Sanskrit narrative titled "*Dasakumaracaritam*," written by Dandin, belongs to the 7th century AD. This narrative describes the adventures of ten princes among them, the first is Somadatta. Somadatta went to Ujjayini, where he got information about the conflict between the king Viraketu of Ujjayini and king Mattakala of Lata. In between he was arrested by the soldiers of the king of Lata without proper inquiry. This arrest gives rise to questions about the condition of law and order under the rule of king Mattakala of Lata as to how soldiers can arrest anyone without proper enquiry, if the law and order is properly maintained. This research intends to study different dimensions of the issue. For this complete narrative of king Mattakala and his soldiers shall be revisited.

Key words: *Law and order - Dasakumaracaritam - Duty of a Ruler - King Mattakala - Somadatta - conflict - Treasure - Messenger.*

Introduction

Law and order are the establishment and enforcement of laws to maintain a safe and structured society and that is why it is considered as the backbone of a nation. The law includes the rules and regulations governing every aspect of society, along with procedures and punishments for violations to ensure proper functioning and stability in the country. Law and order are very essential to decrease the crime rate and punish criminals for disturbing the harmony in

1 Ph.D scholar, Department of Sanskrit, Madurai Kamaraj University, Madurai, Tamilnadu - 62502.

the country, which encourages people to live morally and peacefully.

From ancient times to modern times, rulers are the most responsible persons for the implementation and protection of law and order in their countries. Law enforcement agencies, including the police are responsible for upholding the laws, protecting citizens, investigating crimes, bringing criminals to justice, and maintaining peace in the country. The rulers are required to check their governing bodies to ensure that they fulfill their duties properly.

But, due to the improper functioning of the Government, people suffer a lot. A similar incident happens in the kingdom of Mattakala described in the third chapter of Dasakumaracaritam where the ruler fails to govern in the right way. This study aims to analyze the governance of King Mattakala, which leads to the failure of the protection of law and order.

The rule of king Mattakala as depicted in dasakumaracaritam

The third chapter of *Dasakumaracaritam* describes the adventurous conquest of Somadatta, one of its ten heroes. King Mattakala of the Lata country requested King Veraketu of Ujjayini to bestow his daughter, Vamalochana, to him but he refused the proposal, which made King Mattakala furiously besiege the capital of Ujjayini and forcefully made King Viraketu surrender his daughter to him. In order to save the princess, Minister Manapala ordered his servants to create a subterranean passage to King Mattakala's apartment and kill King Mattakala for her rescue but when they entered the palace, the king had departed for hunting. The disappointed soldiers stole the treasure and escaped into the deep forest because they couldn't return with empty hands. King Mattakala's soldiers caught them by their footprints, and they found out that one of the valuable jewels was missing, and Somadatta was pointed out as a thief by a Brahmana surrounded by soldiers. The Brahmana was released, and Somadatta was arrested by the soldiers without any inquiry and they didn't try to hear the words of Somadatta, who had just given the jewel found by him from the riverside by chance to the Brahmana as a donation. Somadatta and the ministers' servants escaped to the minister's camp. King Mattakala sent a messenger to Minister Manapala to hand over the thieves to the king; otherwise, destruction would happen, but the minister refused it with rage. King Mattakala attacked with a

few soldiers against the army of Minister Manapala. Somadatta, a skilled warrior, unleashed a rain of arrows on King Mattakala's side, preventing them from advancing further. Subsequently, Somadatta leaped onto King Mattakala's chariot and beheaded him. Mattakala was defeated and killed.

Discussion

Wrongful Arrest:

Wrongful arrest or false arrest is an unlawful tort of imprisoning an innocent person. For arresting a person, a proper inquiry must be undertaken with reference to their involvement in the crime, sufficient evidence, the person's statement, statements of witnesses, etc. Here, the arrest of the Brahmana might be correct as he was found with the jewel, but the arrest of Somadatta as a thief based solely on the words of the Brahmana cannot be considered correct. Without the statement of the accused, Somadatta, he was imprisoned and confirmed as the thief of the lost jewel. Soldiers didn't conduct a proper investigation by not asking any questions like "where did you get the jewel?" and "where are you from?". These essential inquiries would have helped establish the truth behind the alleged theft and could have provided crucial information to determine innocence. This shows a lack of investigation.

The fact that the Brahmana was eventually released and Somadatta arrested could suggest that the soldiers acted hastily without thoroughly examining the evidence. Such arbitrary decisions indicate a lack of proper functioning of law enforcement and judicial procedures. The incidents raise serious concerns about the state of law and order in the country of Lata during King Mattakala's reign. The mistreatment of Brahmana, who was innocent and the mishandling of the theft accusation indicates that there was no proper investigation. People might have lost trust in the justice system. This could cause unrest and dissatisfaction among the people and led to protest and loss of peace inside the country.

Similarly, an incident mentioned in the Tamil text titled *Silapathikaram*, written by Ilango Adigal, belongs to the late 2nd A.D. Kovalan, the hero of the text, is wrongly accused of stealing the anklet of Queen Kopperundevi, the Pandyan queen. In reality, it was his wife Kannagi's anklet that he tried to sell to a merchant

to get out of his poor situation. The merchant framed him as a thief and reported to the Pandya king Nedunjeliyan I. The pandya king ordered hastily to the soldiers to execute him without the proper inquiry. (Dikshitar 2021).

Consequences of Treasury Looting:

The treasury is the reservoir of a nation's wealth because it manages financial resources, supports economic stability and funds public services. The treasury of a nation is filled by the taxes and duties from the people, military conquest, confiscation for unlawful acts, vassal tribute, etc and hence, valuable wealth should be properly protected with high security measures. But, due to the negligence of King Mattakala to protect the treasury properly, the treasury was looted by the servants of Manapala in his absence. The safety of the hard work of people in the form of wealth in treasure was not properly ensured under the rule of King Mattakala. The king should have checked whether his officers were undertaking their duties, but King Mattakala didn't inspect the protection of his treasury. He also didn't punish the soldiers who did not guard the treasure well.

Diplomatic Missteps of Sending an Inappropriate Messenger:

A messenger should convey the information of his king to the receiver with proper qualities like reliability, skilled communication, diplomacy, neutrality, physical and emotional resilience, etc. Conveying the message of the king harshly with pride would instigate enmity more. The messenger of King Mattakala spoke the message with pride to Minister Manapala, demanding that the thieves be handed over to the king, or else destruction would happen. This act of the incapable messenger made Minister Manapala refuse with fury.

Making hauteur decisions in matters of war:

A ruler should not underestimate the enemy's strength, and he should analyze the weaknesses and strengths of the enemy and their allies too before the strike. Haughty decisions led him into the hands of defeat. 'Anger may in time change to gladness; vexation may be succeeded by content. But a kingdom that has once been destroyed can never come into being again; nor can the dead ever be brought back to life' (Giles 2000: 58). The haughty decision about the battle against Minister Manapala, without considering his army's

power and his allies, led him to the destruction of his kingship. An army that initiates the first attack has more opportunities to win the battle.

Conclusion:

The law and order of King Mattakala clearly shows the consequences of an irresponsible and haughty ruler who made hasty decisions, didn't punish the soldiers for improper inquiries, and lacked safety arrangements, which caused the destruction of his rule. A ruler must be conscious of his decisions, analyze whether his actions would support the welfare of the country or not, and should not act out of pride. The wrong act of a ruler not only affects him but also affects his country.

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Conservation and Management of Forests in The Hindu Vedas

Neetu Joshi[1], Dr. Namita Joshi[2]

Abstract

India is a country famous for several religious groups, including Hinduism which follows all social and culture aspects with peace. Nearly all Indians have the core values to respect nature and its creatures. They continue to place nature before human. Our ancestors have worshipped the five elements of nature i.e., earth, water, air, light and ether (akasa) are known to survive with them. The texts in the ancient Indian treaties and literatures, the Vedas and the Upanishads are all major religions practised in India, provide us with a wealth of knowledge about the interactions between humans and nature as well as human behaviours and our debt to nature.

Introduction

India is a country famous for several religious groups, including Hinduism which follows all social and culture aspects with peace. Nearly all Indians have the core values to respect nature and its creatures. They continue to place nature before human. Our ancestors have worshipped the five elements of nature i.e., earth, water, air, light and cosmos and are known to survive with them. The texts in the ancient Indian treaties and literatures, the Vedas and the Upanishads are all major religions practised in India, provide us

1. Research Scholar (Corresponding author), Department of Environmental Science, Kanya Gurukul Campus, Gurukula Kangri (Deemed to be , University), HaridwarUttarakhand, India, : neetujoshi197@gmail.com, Mobile No. 8447081577

2. Department of Environmental Science, KGC, Gurukula Kangri (Deemed to be) University, Haridwar, Uttarakhand, India

with a wealth of knowledge about the interactions between humans and nature as well as human behaviours and our debt to nature.

Every religion and custom teach to conserve and nourish nature and its resources. Regardless of the dominant religion in India, Hinduism, Jainism, Sikhism, Buddhism, or Christianity all emphasise protecting the environment and maintaining peace with nature in their rich sacred scriptures.

The sacred books warn against overusing natural resources, caution against polluting rivers, ponds, and wells, define nature as a source of divinity, and declare that an imbalance between any components of nature can result in a major collapse. Therefore, they recommend to keep the environment as healthy as possible because failing to preserve harmony between humans and nature may cause humankind to lose its connection to the God and nature. These sacred texts also promote environmental harmony by being kind to all living things and teach that it is against the law for humans to exploit nature for own profits. Instead, they are advised to live in harmony with nature and uphold peace.

In order to respect, defend, and preserve nature, the Vedas attribute God and Goddesses to the water, air, birds, animals, plants, sky, land, mountains, and every other aspect of nature. The over exploitation of nature and natural resources is condemned in Vedic Indian culture.

The primary sources of human existence and wealth are natural resources like land, water, soil, forests and wildlife. However, it has been noted that they have been continuously deteriorating since 5000 B.C., and the current environmental uncertainties are a direct result of extraordinary rate of their depletion. With a population that is always expanding, overusing natural resources has led to a number of issues, including pollution, soil degradation, and loss of biodiversity. Traditional wisdom mentioned in holy texts over a past history is a proven asset for managing natural resources, has to be the basic foundation for addressing such issues.

The concepts of forest protection and sustainable management were established in Prehistoric India. The Indian religious scriptures have long references including forestry. For instance, the Vedas have several explanations of how to use and protect trees. The Vedic

civilisation is estimated to have existed between 4500 and 1800 BC. Environmental awareness was entrenched in Hindu religious ceremonies and practises from the Vedic era and persisted until the post-Vedic and Puranic periods (200 BC to 100 AD), in addition to the conservation of natural resource and biodiversity.

The oldest texts in the human library are the Vedas. They are regarded as the most valuable aspect of Indian heritage. The Vedas discuss knowledge, all kinds of knowledge. They encompass both material and spiritual knowledge. According to Manusmriti, they are the origin of all knowledge. The Vedic viewpoints, in particular, centre on the idea of nature and life.

The phrase Paryavarana, which in contemporary Sanskrit means that which surrounds us or that which is everywhere in our surroundings, is used to describe our environment. However, the Atharvaveda uses terms like Vritavrita, Abhivarah, Avritah, Parivrita, etc. that are comparable to this notion. In one passage of the Atharvaveda, three coverings of our surrounds are referred to as Chandamsi, providing a clear definition of the Vedic perspective on the environment. "Wise use three elements in various combinations that are diverse, obvious, and full of qualities." Water, air, and plants or herbs are those three elements. They have always been a part of the planet. They are referred to as "coverings available everywhere" or "Chandansi". It demonstrates Vedas are familiar with the fundamental components of the environment.

The equilibrium between and among these components or elements and living things has been preserved by nature. The natural balance is disturbed by an increase in any environmental component's proportion over a particular point, and any alteration to the natural balance poses serious challenges for the planet. Different environmental components have established interactions with one another. Humans and the environment have a very natural relationship since they have interdependency on each other.

Role of Hinduism in Forest Conservation

Hindu religious philosophy provides the foundation for the environmental conservation themes found in the Vedic and Puranic literatures. The fundamental concept of Hindu religious philosophy, which was also carried over into Jainism and Buddhism, is "non-

violence," or refraining from harming both living and non-living creations of nature, such as plants, animals, air, water, land (earth), hill, and forest.

In Hinduism, all social and cultural interactions have some environmental implications. Hindus see rivers as their mother goddess, forests as gods, totemic creatures as brothers, and prey species as mortals, extending their link from the social and natural surroundings. Hindu tradition holds that trees may help humanity find serenity, wealth, and comfort. Even pruning the branches is considered as a sin. Coconut tree (*Cocus nucifera*) is seen to be a sign of fertility, therefore Hindu women who have the wish to have a son worship coconut tree and consume coconut fruits as a "divine gift" (Das Gupta, 2003).

The tribal people of ancient Hindu society in India, who live in the mountains and woods, have made a substantial contribution to the protection and preservation of various virgin forest sections that are rich in biodiversity. (David, 1980). The locals don't disturb these "sacred groves" (Forest of God). Such patches of forest may be found all across India, but are most prevalent in the Western Ghats and north-eastern Himalayan areas. They have joined India's "Biosphere Reserves," which protect some of the country's unique and endangered plant and animal species.

The Vedic Era

The holy Sanskrit books of Hinduism are known as the Vedas. As per the studies, during the start of the Kali Yuga (3102 BC), the great sage Ved Vyasa codified and wrote down the Vedas. Furthermore, Vedas are classified into four types i.e., The Rig Veda (Wisdom of the Verses), Sama Veda (Wisdom of the Chants), Yajur Veda (Wisdom of the Sacrificial Formulas), and Atharva Veda (Wisdom of the Atharvan Priests).

Vedic religion and literature make it clear that maintaining the stability of ecosystems in earth is essential. A passage in Rig-Veda passage states, "Thousands and Hundreds of years if you want to enjoy the fruits and happiness of life, then take up systematic planting of trees." (Dwivedi and Tiwari, 1987). These verses serve as a warning not to harm the environment in any way and to engage in continuous forestation in order to survive, otherwise the ecological

stability of the planet will be compromised. The Rig-Veda has spoken extensively on the many ecological components and their significance. One Aranyani sukta in the Rigveda is addressed to the God of forests. The sage praised Aranyani, the queen of the forest, highly for both her beauty and her gifts to men and it is forbidden to clear forests.

Furthermore, the *Atharva Veda* talks about the necessity of air, water, and greenery for human survival. Although there was no such thing as "pollution" in those days (Dwivedi, 1990), it was referred to as the "poisoning" of the environment. The "Avi" ingredient mentioned in the Atharvaveda as the reason why trees are green is commonly understood by Vedic experts as "Chlorophyll." Since the word "Avi" comes from the root "Av," it has the immediate sense of "protector." Thus, plants were investigated as a component of the ecosystem, and the Vedic seers recommended protecting them.

The *Atharva Veda* reminds us that three things; air, water, and plants cover the universe and are necessary for the survival of all living beings on earth. The herbs and plants along with sun rays build up the fundamental requirements for existence. Through the process of photosynthesis, which uses the sun's energy, the green plants (forest) act as a "natural sink," absorbing all the carbon dioxide and contributes in decreasing the warming impact. During photosynthesis, green plants emit a lot of oxygen, and during transpiration, they immediately absorb solar heat radiation from the atmosphere to release water vapour. Hence, this makes all life possible in the planet. The Atharva Veda also states that plants and herbs destroy pollutants (poisons); some plants clean the air. Regarding the environment, the peepal tree (*Ficus religiosa*) has many significant values. About 150 plants and herbs, including peepal, have been identified by the National Botanical Survey of India (NBRI) Lucknow as being effective pollution fighters. They have the ability to capture a variety of harmful gases and dusts while also providing an abundance of oxygen in the air (Rabindra, 1985).

The *Yajurveda* too explains the role of plants and animals and the negative impacts of forest deforestation in deterioration of air quality.

Concdept of Forestry in Vedic Period

According to the Vedic traditions, a community cannot be

considered complete unless particular types of forest, such as Mahavan, Shrivan, and Tapovan, are conserved on its land (Prime, 2002). Mahavan, also known as "the great natural forest," which is adjacent to the village and offers a space where all species may survive, is possibly similar to "protected areas." The Vedic culture also required that a different type of forest be created in its place once some of the original forest had been removed (Banwari, 2002 in Prime, 2002). This is comparable to "production forests" and offers the basic needs of people and animals, such as food, shelter, and access to fodder, wood, roots, and herbs. It also maintains the quality of the land, the air, and the water. These are referred to as Shrivan or the "forest of prosperity" or "forest of wealth" traditionally. The Shrivan may take the shape of single-species stands (plantations) or groups of several species (agroforests). The Tapovan, or "forest of religion," which is the residence of sages, belongs to the third category of forests. No plant or animal could be harmed in these forests because they were sacred. This type of forest is unmanaged and naturally occurring, yet it has been set aside particularly as a location for religious practise.

Each village during the Vedic era was also accountable for looking after the forests on its land through its panchayat, or council of five elders. (Banwari, 2002 in Prime, 2002). It suggests the purpose of participatory forest management which is a key idea in the current paradigm for forest management. A village wouldn't be complete without its surrounding forests. The panchavati, which stands for the five basic elements of earth, water, fire, air, and "ether" (the sum of all things), must be present in every community as well.

The Vedic people also participated in the conservation of medicinal plants as nature is considered to be a healer for mankind because of its medicinal uses. Since the Vedic era, the Himalayas have been considered as a great treasure of medicinal plants. That is illustrated in the Vedic writings of Charaka, Susruta, Dhanwantri, Nagarjuna, Parashara, Valmiki, and several other wise men. It was essential to plant medicinal plants and trees during the reign of Emperor Ashoka, in addition to shade trees along the roadways and fruit trees on the wastelands.

Conclusion

The following thorough discussion sheds some insight on the

understanding of the environment and its components among our ancient seers. It is obvious that the Vedic concept of living in harmony with the nature and natural resources was considerably broader and more complete than just physical harmony. The Vedic people wanted to live for hundred years, and this ambition can only come true in a tranquil, unpolluted atmosphere.

Hinduism has long been a religion conscious about the nature. Nature or Earth has never been viewed as a hostile force that has to be controlled or exploited. In fact, it is unlawful for man to abuse nature. He learns to coexist with the natural world and to acknowledge the presence of divine in all things, including plants and animals.

The goal of learning Vedic sciences is to prevent people from sinking completely into ignorance. The philosophy of Vedic physical and metaphysical sciences is the concept of unity in variety. One might summarise the essence of Vedic environmental studies by stating a portion of the Ishavasyopanishad Mantra, "One should enjoy with renouncing or giving up others part. "The unambiguous message of the Vedas is that the nature and its components belong to all living things and must be protected for the sake of everyone. The research demonstrates that the Vedas are where forest management and conservation first began.

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Lord Rama as a communicator: Excerpts from Shriramcharitmanas

Mayank Bharadwaj[1], Dr Paramveer Singh [2]

Abstract

All know the importance of communication. For a successful life, good communication skill is essential. It gives success in job, study, maintaining relations, career etc. All like a good communicator. India has a vast population of theists who idealize lord Rama. Rama was a king, an obedient son, a loving husband and a caring brother. Apart from these, he was also a good communicator. For lord Rama's story, many books are available. In this paper, the researcher chose Shriramcharitmanas by Goswami Tulsidas to explore Lord Rama as a communicator. There are different incidents in which Rama achieved his goal only through his communication skills. In this paper, Dhanushbhang and Bharat Milan, two incidents are chosen to see the communication qualities of Lord Rama. In both of these situations, Rama excelled in communication skills. In the first incident, his conversation was with an outraged person; in the second incident, the other person was deeply sad and emotional; in both cases, Rama did very well. Some orating qualities which appeared in this study are using appropriate gestures, smiling while necessary, not using satire etc.

Keywords: *Indian Mythology, Chaupai, Prasang, Lord Rama, Shriramcharitmanas, Religious Communication*

Introduction

Communication is essential for life. Whether it is business, development or social life, communication plays an important role.

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1 Research Scholar, Central University of Punjab, mayankbharadwajmayukh@gmail.com

2 Dr Paramveer Singh , Asssistant Professor, Central University of Punjab, paramveer.singh@cup.edu.in

Heads of organizations must have effective communication quality for the organisation's success. The success of any business lies in effective communication (Radovic Markovic and Salamzadeh). Communication is not only for humans; every living being communicates with each other. The success of an executive is often judged in terms of his ability to communicate. Sometimes this ability to communicate assumes more importance than the domain knowledge of the individual (T.S.). Some researches even show that plants communicate with other plants. Plants perceive their state and many aspects of their surroundings and adjust to numerous traits depending upon these conditions (Gagliano et al.).

Religion has a strong influence on how humans conduct themselves and how their behavior is modified by what their religion and its various aspects interpret to be the proper behavior (Ano and Vasconcelles). From education to family values to coping with stress, religion dictates behavior across genres. For the management of grief, religion has been positively related to incidents of death and the processing of grief in cases of the loss of a child (McIntosh et al.). Even in managing stress during a health crisis, religion has been established to play an important and positive role (AP and PA).

Communication as a specific subject of study emerged only in the 20th century. It was essentially separately studied under political sciences, sociology and psychology among others before being brought together under one umbrella dedicated to studying its various forms. Initially, it included the eternalization of religion, especially in the context of how religious leaders and the 'Gods' spoke of and communicated their messages across generations (Pooley). A stress on intrapersonal communication or communication with self to understand and delve into within with a focus on self-realization has been established as a powerful medium of communication through the academic discourse of the Vedas. It means that too successful in communicating an idea, self-realization is highly crucial and communication with the self has to be established first to communicate with others successfully (Singh).

Religious literatures have emphasized the importance of communication. *Madhumatim Vacham Vadatu Shantivam (Atharva, 3.30.2)* (Singhdeo Dharmendra Kumar, n.d.), which means a man

should speak what he observes through his eyes. Another verse *Sambhshanmanah priyo hai va bhavati* (Singhdeo Dharmendra Kumar) means, Well speaker is loved by all. So, everybody needs to be a good communicator. Buddhist texts also have concepts related to communication. There are three major areas related to communication that have been discussed. The samsara or wheel of life representing the wheel of life as a circular form of human communication, Yuan or the dependent originations stressing on the different elements in a communication process including the sender, receiver and channel, all having their own unique role and the concept of non-duality which opens up the possibility of changes in the communication process at the decoding and encoding level, transcending over time and space (Chuang and Chen). Sadharanikaran is a theory which came from the Indian-origin religious text 'Natyashashtra'. The Sadharanikaran theory resists on Sahridayata. Sahridayata is a concept which explains that both the communicating parties want to achieve the same state of mind which are called Sahridaya and the process is known as Sahridayata (Adhikari).

From a communication perspective, *Gita* is also studied. *Gita* is basically verbal communication whereas non-verbal communication can also be found. In this interpersonal communication, 12 appeals of influential communication like emotional appeal, rational appeal, inquisitive appeal, and devotional appeal among others (Goyal). Apart from that, many other interpersonal, intra-personal, group and mass communication references are also found in both epics (Loknath).

Two facts can be established. First, religious texts are a great source of inspiration. Secondly, religious texts are full of new information for communication scientists. Researchers have been working on different religious texts, but it is still like an ocean drop. So, in this paper, we will discuss Lord Rama's qualities as a communicator on the basis of *Shriramcharitmanas*.

Methodology

A qualitative research approach is used for this paper. The method is content analysis.

Since the *Shriramcharitmanas* is not written in English, the first

step was to translate its essence into English with an apt description of the context.

The sampling technique was purposive. Two Prasangs (events) were selected purposively from *Shriramcharitmanas*. In the second step, couplets were selected by different speakers purposively from mentioned events.

In this paper, since prior literature was absent, the coding was based on summative content analysis where the coding was done on the sentiments and themes counted and compared to establish the prowess and the features of Rama's communication approach.

Findings

Dhanushbhang

Janak, the king of Mithila, wanted to marry his daughter Sita. The king wanted to marry his girl to a man with great power. So, he organized a swayamvara and invited kings from all over the world. He put a condition in the swayamvara to pick up the bow 'Pinak', which was given to his ancestors by lord Shiva. It was tough for anyone to pick up the bow. Only a person with God's grace can pick it up. In that swayamvara, lord Rama not only picked it up but he also broke the bow. Lord Parshuram was a devotee of lord Shiva. He came very angrily to the court of king Janak. He was very angry by the damage done to the bow. He wanted to punish the person who was responsible for the act. In court, he exchanged dialogues with Rama and his younger brother Laxmana(Tulsidas).

The chaupais of this incident will be analyzed in order to find the communicative qualities of Rama.

नाथ संभुधनु भंजनिहारा। होइहि केउ एक दास तुम्हारा॥
आयसु काह कहिअ किन मोही। सुनि रिसाइ बोले मुनि कोही॥
सेवकु सो जो करै सेवकाई। अरि करनी करि करिअ लराई॥
सुनहु राम जेहिं सिवधनु तोरा। सहसबाहु सम सो रिपु मोरा॥

Meaning

Lord, the person who broke lord Shiva's bow, must be your servant. Please order me, what do you want. Sage angrily said that a servant serves his master. If you are acting as an enemy, then we must fight. Rama! Listen! Whoever broke the bow of lord Shiva is an enemy like Sahastrabahu to me.

Analysis

Rama knew that Parshuram is very angry. His anger can be seen

when he compares the man who broke the bow to Sahastrabahu. As Parshuram came very angrily, Rama said very politely. He presents himself as a servant but at the same time, he is not revealing that he himself broke the bow. He knew that if he revealed himself as the man who broke bow, this would work as a fuel to fire and would surely increase the anger of Parshuram.

सुनि मुनि बचन लखन मुसुकाने। बोले परसुधरहि अपमाने॥
बहु धनुहीं तोरीं लरिकाईं। कबहुँ न असि रिस कीन्हि गोसाईं॥
लखन कहा हँसि हमरें जाना। सुनहु देव सब धनुष समाना॥
बिहसि लखनु बोले मृदु बानी। अहो मुनीसु महा भटमानी॥
पुनि पुनि मोहि देखाव कुठारू। चहत उड़ावन फूँकि पहारू॥
कोटि कुलिस सम बचनु तुम्हारा। ब्यर्थ धरहु धनु बान कुठारा॥

Meaning

After hearing sage, Laxmana smiled and said derogatorily, we broke many bows in childhood but you never got angry. Laxmana said laughingly, lord! All bows are equal for us. Laxmana replied smilingly; sage thinks himself an extraordinary warrior. He is flaunting his axe like he wants to blow away a mountain. Your words are like crores of thunder and you need not to hold bow and axe.

Analysis

Laxmana is smiling and satirizing Parshuram. This behaviour is making him angrier. Laxmana is trying to point out that Parshuram's only work is to express anger when any bow is damaged. Sage has a deep faith in the bow, but Laxmana compares it with any general bow. Laxmana also challenges the sage's power and capability in the second last chaupai. In the last chaupai, Laxmana is again using satire against sage in a very harsh manner. Such dialogues and ways of expression are enough to increase the anger and heat up the situation. The anger of Parshuram can be seen in his words.

रे नृप बालक काल बस बोलत तोहि न सँभार।
धनुही सम तिपुरारि धनु बिदित सकल संसार॥
बालकु बोलि बधउँ नहिं तोही। केवल मुनि जड़ जानहि मोही॥
बाल ब्रह्मचारी अति कोही। बिस्व बिदित छत्रियकुल द्रोही॥
तुम्ह तौ कालु हाँक जनु लावा। बार बार मोहि लागि बोलावा॥
सुनत लखन के बचन कठोरा। परसु सुधारि धरेउ कर घोरा॥
सुनि कटु बचन कुठार सुधारा। हाय हाय सब सभा पुकारा॥

Meaning

Prince! You are in control of death, so you are not talking sense. Is

this great bow of Shiva, known by the whole world is any other bow? I am not killing you because you are a child. You fool! Do you think that I am only a sage? I am very aggressive. The world knows well about me that I am the enemy of Kshatriyas. Laxmana said, Sage, you are summoning death again and again. After hearing Laxmana's harsh words, the sage took axe in his hands. Agitated by Laxmana's words, Parshuram picks up his axe, making the entire court gasp in horror.

Analysis

Parshuram was very angry with Laxmana as he was repeatedly using harsh and rude words filled with sarcasm. Parshuram's anger can be seen in his words when he wants to kill him but he considers Laxmana a child so he is not killing Laxmana. Parshuram's action like holding axe pointed towards Laxmana or changing the position of the axe continuously, is enough to understand his anger.

Now see the dialogues by Rama.

नाथ करहु बालक पर छोहु। सूध दूधमुख करिअ न कोहू॥
जौं पै प्रभु प्रभाउ कछु जाना। तौ कि बराबरि करत अयाना॥
जौं लरिका कछु अचगरि करहीं। गुर पितु मातु मोद मन भरहीं॥
करिअ कृपा सिसु सेवक जानी। तुम्ह सम सील धीर मुनि ग्यानी॥
प्रभुहि सेवकहि समरु कस तजहु बिप्रबर रोसु। बेषु बिलोकें कहेसि कछु बालकहू नहिं दोसु॥
देखि कुठार बान धनु धारी। भै लरिकहि रिस बीरु बिचारी॥
नामु जान पै तुम्हहि न चीन्हा। बंस सुभायँ उतरु तेहिं दीन्हा॥

Meaning

Oh lord! Please be kind to your child. He is so naive; he did not know about you. If he had known you, he had not have behaved like this. If a child does freakishness, Guru and parents feel happy about it. A gentle, passionless and wise sage like you must forgive him. There is no fight between boss and servant. Leave your anger. The boy thought that you are a fighter so he said that. He saw an axe, bow and arrow with you and got angry. He had known your name but he had not seen you. So, he reacted according to our lineage.

Analysis

In the words of Rama, we can see that he regularly compares Laxmana with a child. He is asking Parshuram to forgive Laxmana and also giving a reason. Here, we can see that Rama is speaking

very clearly. He is trying to calm down Parshuram by praising him and at the same time he is reducing the importance of Laxmana and his words by comparing him to a child. Rama is trying to save Laxmana so he says that Laxmana misunderstands him as a fighter (Kshatriya). Rama justifies the Laxmana's challenge to Parshuram by explaining Parshuram as a Kshatriya.

सुनि लछिमन बिहसे बहुरि नयन तरेरे राम।
गुर समीप गवने सकुचि परिहरि बानी बाम॥

Meaning

Laxmana was smiling at Parshuram. Rama stared at him and Laxmana went to guru Vishwamitra and stopped speaking to Parshuram.

Analysis

Rama is not only trying to calm Parshuram but also stopping Laxmana because he is increasing the heat of the situation. Rama is trying to solve the problem but Laxmana's body language and words are not helping him. Here, his staring at Laxmana is non-verbal communication. This communication resulted in the silence of Laxmana. A good communicator must be aware of such things in any conversation.

अति बिनीत मृदु सीतल बानी। बोले रामु जोरि जुग पानी॥
सुनहु नाथ तुम्ह सहज सुजाना। बालक बचनु करिअ नहिं काना॥
बररै बालकु एकु सुभाऊ। इन्हहि न संत बिदूषहिं काऊ ॥
तेहिं नाहीं कछु काज बिगारा। अपराधी मैं नाथ तुम्हारा॥

Meaning

Rama said humbly with reverence, dear lord, you know everything; you are intelligent. Please ignore this child. Children are as same as a wasp. Saint does not blame them for anything. He had done nothing wrong to you. I am the one who broke your bow. I am your culprit.

Analysis

Here, Rama is again comparing Laxmana to a child. By saying the same thing repeatedly, Rama is saying that Laxmana is a child and nothing else and it is a child's behaviour to make mischief. A wasp makes unwanted noise thus, Rama is saying that the words of Laxmana are unwanted and must be ignored. In this chaupai, firstly, he is saying to ignore Laxmana and reveal himself to divert

Parshuram's attention from Laxmana to himself. This was a great move of revealing himself at the right time. Rama realized that it would not be good for anyone if he was doing any further delay in revealing himself.

कृपा कोपु बधु बँधब गोसाईं। मो पर करिअ दास की नाईं॥
कहिअ बेगि जेहि बिधि रिस जाई। मुनिनायक सोइ करौं उपाई॥
राम कहेउ रिस तजिअ मुनीसा। कर कुठारु आगें यह सीसा॥
जेहिं रिस जाइ करिअ सोइ स्वामी। मोहि जानिअ आपन अनुगामी॥
जौं तुम्ह औतेहु मुनि की नाईं। पद रज सिर सिसु धरत गोसाईं॥
छमहु चूक अनजानत केरी। चहिअ बिप्र उर कृपा घनेरी॥

Meaning

So lord! Rage, mercy or even if you want to kill, please do with me as I am your servant. Please take steps which will cause your anger to vanish. Rama said, my head is in front of your axe. Do whatever you like. I am your follower, so do whatever it takes to calm yourself. He must have bowed down to you if you had come as a sage. Brahman's heart is filled with mercy, so please forgive his mistake.

Analysis

Rama is showing pettiness with his words. He is declaring that he will not oppose any action of Parshuram which can calm Parshuram. He is also establishing himself as his follower, so he will not deny his order or desire. In both the chaupai, he requests Parshuram to take desirable actions to calm himself even if those actions need Rama's life. We can see how desperate Rama is to solve the situation. Here, one more thing which can be observed is the body language of Rama. He is saying with his head down or presenting his head to Parshuram to kill him.

हमहि तुम्हहि सरिबरि कसि नाथा। कहहु न कहाँ चरन कहँ माथा॥
राम मात्र लघुनाम हमारा। परसु सहित बड़ नाम तोहारा॥
देव एकु गुनु धनुष हमारें। नव गुन परम पुनीत तुम्हारें॥
सब प्रकार हम तुम्ह सन हारे। छमहु बिप्र अपराध हमारे॥
राम कहा मुनि कहहु बिचारी। रिस अति बड़ि लघु चूक हमारी॥
छुअतहिं टूट पिनाक पुराना। मैं केहि हेतु करौं अभिमाना॥

Meaning

There is no comparison between you and me. You are like head and I am feet. My name is small, i.e., Rama and yours are bigger. I have only one quality of fighting but you have nine divine qualities.

At every level we are beneath you. Kindly forgive us. Lord! Please think before you speak. Your anger is much bigger than my mistake. The bow was ancient. I only touched it and it broke.

Analysis

In the above chaupai, it can be seen that Rama is also praising Parshuram with good words. He is explaining about Parshuram's value and his position in front of him. He is establishing the greatness of Parshuram. Sometimes it helps in calming anyone if you praise them. Rama is Parshuram about his qualities like kind-heartedness, forgiveness etc. Parshuram's these qualities are hidden because he is under the control of anger. Here Rama is explaining that he is not guilty. One should not be this much angry with the damage to a bow. In this way, he wants forgiveness but is different from Laxmana because he is not using satirical words nor his body language or gesture is insulting.

On the basis of above analysis, the communicative qualities of lord Rama are as follows-

1) Establishing Laxmana as a child
2) Revealing himself at the right time
3) Praising Parshuram
4) Showing himself petty
5) Keeping body language and gestures accordingly

Bharat Milan

Dasharatha was the father of Rama. He was bound by two promises of her wife, Kaikeyi (stepmother of Rama). She asked for two wishes from Dasharatha; one was to make Bharat king, and the second was to send Rama to the forest for 14 years. When this happened, Bharat was not in Ajodhya. He was at his grandparents. After returning to Ajodhya, he knew what had happened in his absence. He felt very guilty about that because he worshipped his elder brother Rama. Bharat was very upset and angry with his mother, Kaikeyi.

Bharat did not want to become king. He thinks it is Rama's right to be a king. When Rama left the palace and went to the forest and was staying at Chitrakoot, Bharat went there to convince Rama to return to Ajodhya and sit on the throne but failed to convince him. When Bharat reached Chitrakoot, he was blaming himself and his

fate for this tragedy. He was cursing his mother also. Rama dragged Bharat out of his guilt and depression.

In this incident, Rama's statements will be analyzed on how he helped Bharat in going back to Ajodhya and rule after improving his mental situation (Tulsidas).

Firstly, we will see statements of Bharat which will help us understand his mental and emotional condition.

बिधि न सकेऊ सहि मोर दुलारा। नीच बीचु जननी मिस पारा॥
यहउ कहत मोहि आजु न सोभा। अपनीं समुझि साधु सुचि को भा॥
मातु मंदि मैं साधु सुचाली। उर अस आनत कोटि कुचाली॥
फरइ कि कोदव बालि सुसाली। मुकता प्रसव कि संबुक काली॥
महीं सकल अनरथ कर मूला। सो सुनि समुझि सहिउँ सब सूला॥
सुनि बन गवनु कीन्ह रघुनाथा। करि मुनि बेष लखन सिय साथा॥
बिनु पानहिन्ह पयादेहि पाएँ। संकरु साखि रहेउँ एहि घाएँ॥
बहुरि निहारि निषाद सनेहू। कुलिस कठिन उर भयउ न बेहू॥

Meaning

But God could not bear to see the love between us. He used an evil mother to create a difference between us. It is also not suitable for me to say who is a saint or not. My mother is wicked and I am a saint even thinking this is equal to a million evil practices. Can an ear of the Kodo* plant yield good rice and a dark bivalve shell produce a pearl? I suffered all these sorrows because I know I am the cause of all the misfortune. Lord Rama with Laxmana and Sita, went into the woods in hermit's robes on foot without shoes. God Shankara be my witness; I survived even that blow. Witnessing Nishad's love, my hard heart refused to break.

Analysis

Bharat is deeply saddened and shocked by what his mother did. He is blaming God, fate and his mother for Rama's exile. However, suddenly, he started blaming himself. He is blaming himself that he is still alive. He is comparing himself to the rotten fruit of bad plant. These sentences state the fact that Bharat is greatly depressed.

Now we will see Rama's response to Bharat.

बोले गुरु आयस अनुकूला। बचन मंजु मृदु मंगलमूला॥
नाथ सपथ पितु चरन दोहाई। भयउ न भुअन भरत सम भाई॥
लखि लघु बंधु बुद्धि सकुचाई। करत बदन पर भरत बड़ाई॥
भरतु कहहिं सोइ किएँ भलाई। अस कहि राम रहे अरगाई॥

तात जायँ जियँ करहु गलानी। ईस अधीन जीव गति जानी॥
तीनि काल तिभुअन मत मोरें। पुन्यसिलोक तात तर तोरें॥
उर आनत तुम्ह पर कुटिलाई। जाइ लोकु परलोकु नसाई॥
दोसु देहिं जननिहि जड़ तेई। जिन्ह गुर साधु सभा नहिं सेई॥
कहउँ सुभाउ सत्य सिव साखी।भरत भूमि रह राउरि राखी॥
तात कुतरक करहु जनि जाएँ। बैर पेम नहिं दुरइ दुराएँ॥
मुनिगन निकट बिहग मृग जाहीं। बाधक बधिक बिलोकि पराहीं॥
हित अनहित पसु पच्छिउ जाना। मानुष तनु गुन ग्यान निधाना॥
तात तुम्हहि मैं जानउँ नीकें। करौं काह असमंजस जीकें॥
राखेउ रायँ सत्य मोहि त्यागी। तनु परिहरेउ पेम पन लागी॥
तासु बचन मेटत मन सोचू। तेहि तें अधिक तुम्हार सँकोचू॥
ता पर गुर मोहि आयसु दीन्हा। अवसि जो कहहु चहउँ सोइ कीन्हा॥
मनु प्रसन्न करि सकुच तजि कहहु करौं सोइ आजु।
सत्यसंध रघुबर बचन सुनि भा सुखी समाजु॥

Meaning

With the teacher's order, Rama spoke sweet, soft and delightful and harmonized words. the Gurus commands. I swear by you(master) and by the feet of my father that in the whole world, there has been no brother like Bharata. As he is my younger brother, I hesitate to praise him to his face. It will be good for all of us to follow Bharat's advice. Saying so, Rama kept silent. Life is in the hands of God. Brother, you are feeling humiliated unnecessarily. There was no one like you in the past, no one in the present and no one will be in future. He who even thinks about you ruins his life in this world as well as in the next. Those who have not been with gurus or masters only blame their mother, Kaikeyi. Lord Shiva is my witness; I am speaking the truth. Bharat, the earth is being sustained by you. Dear, do not involve in fallacy. Even birds and animals recognize their friends and foe. They go near of hermits but they run as soon as they find the hunter. Humans are more intelligent than animals so I know you are my well-wisher. I know you full well, dear brother; but what am I to do? There is great perplexity in my mind. The king (our father), you know, kept his word and abandoned me; nay, he gave up his life in order to keep his vow of love. I feel perturbed in my mind if I proceed to violate his word; and my scruple on your account is even greater. On top of it, my preceptor has given his command to me. In any case I am prepared to do precisely what you suggest. With

a cheerful heart and shaking off all scruples, tell me what to do; I will accomplish it this very day. The assembly rejoiced to hear these words of lord Rama who was ever faithful to his word.

Analysis

When Bharat came to Rama, he was already tensed. So, it was a perfect step to calm Bharat. Here we can see what Rama said in a very sweet and calming voice. He was behaving very pleasantly with Bharat. Bharat thought that Rama was angry but he was not. Rama is praising Bharat but he is also expressing his awkwardness about praising. Here, he is also giving authority to Bharat by saying that he will follow Bharat's words. Such statements helped in the re-establishment of a sense of belongingness and love of Rama in Bharat's heart. Bharat was very depressed and was blaming himself for the problems which are being faced by Rama, Laxmana and Sita. Here, Rama took all his blame and put it on God. Sometimes it helps in putting the cause of sorrow to a supernatural power or fate. In these situations, people relieve themselves from evil thoughts. Since they are already sad about the situation, it becomes necessary to use these kinds of words. Rama played the role of a good communicator by making these statements.

At the same time, Rama is also praising Bharat by telling his greatness in the world or saying that it is impossible to find a brother like Bharat.

Bharat was blaming his mother, Kaikeyi but Rama denied that it was the mother's fault. He gave a clean chit to Bharat and Kaikeyi by putting this all on fate. In this chaupai, Rama is indicating that Bharat rules the whole world. He also expresses his awareness towards Bharat's love, affection and respect for himself. To emphasize and make his words more authentic, he took an oath of lord Shiva. Also, he is referencing the human mind to support his statement. Again, Rama is expressing his love and confidence towards Bharat. This time he is putting his father's obligation of promises for their exile. He said he is in the forest and could not go home because his father also chose to die for his words. So, following his father, Rama is in a dilemma. Rama is trying to kill Bharat's guilt and put his mind at ease. So, Rama is jumping from God to fate to his father. Repeatedly Rama shares his knowledge of Bharat's love and respects towards

him with Bharat.

Rama's words changed Bharat's mind, which can be seen in his own words.

कीन्ह अनुग्रह अमित अति सब बिधि सीतानाथ।
करि प्रनामु बोले भरतु जोरि जलज जुग हाथ॥
कहौं कहावौं का अब स्वामी। कृपा अंबुनिधि अंतरजामी॥
गुर प्रसन्न साहिब अनुकूला। मिटी मलिन मन कलपित सूला॥
अपडर डरेउँ न सोच समूलें। रबिहि न दोसु देव दिसि भूलें॥
मोर अभागु मातु कुटिलाई। बिधि गति बिषम काल कठिनाई॥
पाउ रोपि सब मिलि मोहि घाला। प्रनतपाल पन आपन पाला॥
यह नइ रीति न राउरि होई। लोकहुँ बेद बिदित नहिं गोई॥
जगु अनभल भल एकु गोसाईं। कहिअ होइ भल कासु भलाईं॥
देउ देवतरु सरिस सुभाऊ। सनमुख बिमुख न काहुहि काऊ॥
जाइ निकट पहिचानि तरु छाहँ समनि सब सोच।
मागत अभिमत पाव जग राउ रंकु भल पोच॥
लखि सब बिधि गुर स्वामि सनेहू। मिटेउ छोभु नहिं मन संदेहू॥
अब करुनाकर कीजिअ सोई। जन हित प्रभु चित छोभु न होई॥
जो सेवकु साहिबहि सँकोची। निज हित चहइ तासु मति पोची॥
सेवक हित साहिब सेवकाई। करै सकल सुख लोभ बिहाई॥
स्वारथु नाथ फिरें सबही का। किएँ रजाइ कोटि बिधि नीका॥
यह स्वारथ परमारथ सारू। सकल सुकृत फल सुगति सिंगारू॥

Meaning

Lord Rama has done me a great and limitless favour in every way. With joined lotus-like hand and with bowed, Bharata said; What can I say more. You are an ocean of compassion, and you know everything in everyone's heart. Now, as our Guru is happy and you are in my favour, the torment of my foul heart is over. I was obsessed with imaginary fears and my anxiety was foundationless. There is no fault of the sun if someone forgets directions. My ill luck, my mother's crookedness, the odd time and the cruelty of fate, all these had almost ruined me. You came to my rescue by redeeming your vow (of protecting your devotees), a protector of the suppliant you are. This is not a novel procedure for you; it is well-known to the world and is well-established in the Vedas. If the whole world is hostile and you alone on my side, my lord, tell me through whose goodness, if not through yours, can one's good be accomplished? My lord, you are of the same disposition as the tree of paradise: it is

neither for nor against anyone.

Analysis

Bharat's mind and emotions are entirely changed after conversing with Rama. Before talking to him, Bharat was very tense but after Rama's sweet and calming words, he is now relaxed. One of the biggest fears that Rama is angry with him had vanished. He came to take back Rama Ajodhya and was rigid about this but we can see that now he is happy to follow Rama's order. His words explain that he is immensely relieved after talking to Rama.

So, we can say that Rama is an excellent communicator. In this incident, the main motive was to give Bharat emotional stability and mental peace, which was achieved ultimately. After analyzing the statements of lord Rama, the following are the communicative qualities which came forward-

6) Calming the tensed and depressed mind of Bharat
7) Showing love and affection to Bharat
8) Praising Bharat
9) Putting out of hand things to fate

Result and discussion

Based on both of the parasangs, the following communicative qualities of lord Rama came to light. The communicative qualities are explained below-

- Establishing Laxmana as a child- Rama repeatedly emphasizes Laxmana being a child. He often compared Laxmana with a child during his conversation with Parshuram. In one of the chaupai, there is a comparison of Laxmana with a wasp. Rama is trying to establish that statements of Laxmana are only mischief and nuisance, and nothing should be taken into notice.
- Revealing himself at the right time- Lord Rama revealed himself to divert Parshuram's anger towards himself. Parshuram was very angry with Laxmana. At first, when Parshuram comes to the court, Rama hides by saying the bow breaker was a servant, but to save Laxmana from Parshuram's rage, Rama accepts that he broke the bow.
- Praising Parshuram- Rama continuously praised Parshuram

by pointing things like Parshuram is Brahman or a man with a kind and big heart. Rama also said that he is feet, Parshuram is head, or his name is small, and Parshuram's name is big. Praising helped Parshuram in calming down.

- Showing himself petty- Rama often compared himself to a servant and Parshuram as owner. Rama was ready to put his axe in Parshuram's axe. He was ready to accept any desire of Parshuram that would help Parshuram leave his anger.
- Keeping body language and gestures accordingly- In the whole conversation with Parshuram, Rama's body language was very polite. He was repeatedly requesting; he was talking with joined hands. Like Laxmana, he was not smiling or using insulting or satirical words. His voice was also very sweet and polite. He also put his head in front of Parshuram's axe.
- Calming the tensed and depressed mind of Bharat- Rama realized that Bharat was in guilt and a tensed situation, so he tried to relax Bharat. From the beginning of conversation, Rama was using words very wisely. He selected words that will help Bharat not the opposite. One thing which threw Bharat in tension is the thought of Rama being angry with him but the statements of Rama filled with love and belongingness which Rama spoke in very polite and relaxed manner calmed Bharat.
- Showing love and affection to Bharat – Rama showed his endless love to Bharat. He said the words like no one could hide love and Bharat's love and respect towards Rama and Rama is well aware of it. So, he must quit cursing his mother or blaming himself for Rama's exile. Rama also gave an example of animals. He explained that animals can identify their friend and enemy and human are more capable of doing such things. These statements established belongingness in Bharat's heart.
- Praising Bharat- Rama can be seen praising Bharat. He is saying it is impossible to find a brother like him. He also called Bharat as the base of world.
- Putting out of hand thing to fate- Bharat was blaming himself and his mother for Rama's exile but Rama put all of these on God. He explained that every incident is under God's control and no one can interfere with God's wish. For a person who

believes in God, such statements are beneficial. Faith in God helps overcome bad times, and words like this are helpful.

- Rama also praise his father who left his life but did not compromise with his promises. This also motivated Bharat which was very much needed.

Conclusion

Rama came out as an excellent communicator who knows how to handle different situations very well. Both the situations were completely different but Rama did very well. He calmed Parshuram, saved Laxmana from his rage, relaxed Bharat, and freed him from guilt. Bharat came to Chitrakoot to take Rama back but he got influenced by Rama and became ready to follow his orders. Rama knew that he is bound with his father's word and if Bharat also lives in exile, then the whole kingdom will be without a king, leading to chaos. Rama was a very good influencer which can be seen in both the prasang. Rama was using examples in both the prasang which were helping in proving his point. Examples are very helpful in explaining thoughts. Comparing Laxmana with wasp shows his sharp mind. Using appropriate gestures is very important in any conversation because a miscommunication can easily happen if wrong gestures are used or if body language is not according. Smiling at bad times is also very harmful. We can say that Rama was a very good communicator who can handle delicate situations and can solve problems only with words and expressions. Communication skills can be learnt from Lord Rama.

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Hospitality in the light of Indian culture and Sanskrit Sahitya

Dr. Hemant Sharma[1]

Indian culture and Sanskrit literature have been guiding the society since ancient times. This culture has been known for its glorious glory and sublime form since time immemorial. This culture has always proclaimed the wish for Humanity. Ethics, knowledge-science, policy and religion etc. contained in it have always been instructing the best path for the welfare of the world. Indian culture has been full of excellent human values, *सर्वे भवन्तु सुखिनः* have been its basic mantra. It is the only culture in the world which sees the whole world as one family. For the smooth functioning of the social system, Indian culture divided human society into four ashrams. This Chaturashrami(चतुराश्रमी) system of Indian culture is practical as well as very scientific. Indian culture arranged Brahmacharya Ashram (ब्रह्मचर्य आश्रम) for education, to become proficient in art and scientific knowledge. While living righteously, for his family growth through progeny and for prescribing various social functions, that called Grihastha Ashram(गृहस्थ आश्रम). Vanprastha ashram(वानप्रस्थ आश्रम) was for self-retirement of Papadi Dosha(पापादिदोष), attainment of supreme purushartha, salvation and for leading a life of austerity. Sanyas Ashram(सन्यास आश्रम) was for self-welfare by abstaining from all worldly subjects. in this Chaturashrami system, Grihasthashram was considered to be the best.

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः ॥ (Manusmriti- 3.77)
सर्वेषामपि चैतेषां वेदस्मृतिविधानतः ।

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1 Assistant Professor Sanskrit Sahitya, Govt. D.S.V. Sanskrit College, Raipur (C.G.), Mob.- 9926586563, Email- dr.hemant2019@gmail.com

गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान्बिभर्ति हि ॥ (Manusmriti - 6.89

In our culture, hospitality was given very prominent position & it was even called a Yajna.(यज्ञ) Yajna was obligatory duty for every human being. For the smooth operation of the social system, physical and spiritual progress, welfare of the living beings, the five Mahayagyas were rendered for every householder. which hospitality was also called Yagya-

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
हौमो देवो बलिर्भूतो नृयज्ञोऽतिथिपूजनम् ॥ (Manusmriti - 3.70)

Manu called eternal self-study as Brahma yajna(ब्रह्मयज्ञ), tarpan for the gods as Pitri yajna(पितृयज्ञ), Devhomadi as dev yajna(देवयज्ञ), Balivaishvadeva(बलिवैश्वदेव) as bhutyajna(भूतयज्ञ). and Nriyagya(नृयज्ञ) is guest worship. The question arising Who is the guest? '**अनित्यास्य स्थिति र्यस्मात्तस्मादतिथिरुच्यते**' (Vachaspatyam) i.e. the one whose date of arrival is not fixed is called a 'guest'. But this is just a general definition of a guest. About the guest, its symptoms were discussed in detail in the Dharmshastra and Smritigranthas. Defining the characteristics of a guest in Apastamba Dharmasutra, a Brahmin who is master in Vedas, possesses the characteristics of srotyadi(श्रोत्यादि), practices self-righteousness and visits the householder for only religious purpose is guest. - ्वधर्मयुक्तं कुटुम्बिनमभ्यागच्छति धर्मपुरस्कारो नाऽन्यप्रयोजनः सोऽतिथिर्भवति । (Aapastamba Dharmasutra - 2.3.5)

In the Gautam Dharmasutra, the character of a guest is that the people living in another village, staying for only one night and comes in the midday or evening time are called "Guest". असमानग्रामोऽतिथिरैकरात् रिकाऽधिवृक्षसूर्योपस्थायी । (Gautam Dharmasutra - 1.5.36)

Manusmritikar has called a shrautriya brahminisht brahmin, who stays for one night, whose date of arrival and stay is not fixed is called Atithi-

एकरात्रं तु निवसन्नतिथिर्ब्राह्मणः स्मृतः ।
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते ॥ (Manusmriti - 3.102)

Yajnavalkya writes in relation to the guest that the Shrotriya Vedapathi on the way traveller is Atithi. every virtuous householder who wishes to attain Brahmaloka, should provide hospitality to those kind of travellers -

अध्वनीनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः ।
मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सितः ॥ (Yajnavalkyasmriti - P 54)

Thus it is clear that in the ancient tradition only the ascetic Vedic scholar Shrotriya Brahmins were often called Atithi. Taittiriya Upanishad writes **'अतिथि देवो भव'** (taittiriyopnishad- 1.11) for such guests only. in the Shankh Smriti 'For a man who assumes the duties & responsibilities of a householder, the guest is Acharya for him.

यथा भर्ता प्रभुः स्त्रीणां वर्णानां ब्राह्मणो यथा ।
अतिथिस्तद्वद्देवास्य गृहस्थस्य प्रभुः स्मृतः ॥ (Shankh Smriti 5.7)

In Chanakyaniti, austere guests are called **'सर्वस्याभ्यागतो गुरुः'** (Chanakyaniti - 5.1)

This type of guest deserves to be the guru of all. Much glory has been sung in the scriptures for the hospitality of such a guest. धन्यं यशस्यमायुष्यं स्वर्ग्यं वाऽतिथिपूजनम् । (Manusmriti - 3.106)

In the Apastamba Dharmasutra it is said that by hospitality, a person frees from all troubles and attains the fruits of heaven- तस्य पूजायां शान्तिः स्वर्गश्च । (Aapastamba Dharmasutra - 2.3.6)

It has been said in the *Shankh Smriti* that the benetits which a householder gets from the yajnadi, obtains more benefits in very short period of time by giving hospitality to Atithi.

न यज्ञैर्दक्षिणाभिश्च वह्निशुश्रूषया न च ।
गृहीस्वर्गमवाप्नोति यथा चातिथिपूजनात् ॥ (Shankh Smriti 5.13)

The Apastamba Dharmashastra discusses about Atithi hospitality in detail. it has been said that a guest stays for one night, the family members are entitled for pleasure what a man can get on this earth. By staying for two nights, he conquers the worlds of space. One who stays for three nights attains the heavenly worlds. One who stays till the fourth night attains infinite bliss and the one who stays for many nights attains infinite happiness.

एकरात्रं चेदतिथिन्वासयेत्पार्थिवाँल्लोकानभिजयति द्वितीययाऽऽन्तरिक्ष्यांस्तृतीयया दिव्यांश्चतुर्थ्या परावतो लोकानपरिमिताभिपरिमिताँल्लोकानभिजयतीति विज्ञायते । (Aapastamba Dharmasutra - 2.3.16)

It is clear that a person with the above-mentioned characteristics is called a guest, but in the society we see that one who does not have the above qualifications of a guest is also called a guest, for solution of its in Indian theology has said in the Chaturvarnya system that the person who have even not fulfil above mentioned symptoms, but everyone should be respected by guest religion. In this way people of all castes and religion were accepted as guests. It is said in the

scriptures irrespective of the caste and religion of the guest, on receipt of him, he should be well received with guest religion. As it is said in the Paraskara Grihyasutra-

पादौ प्रक्षाल्याचम्य अतिथिप्राप्तौ पादप्रक्षालनपूर्वकं गन्धमाल्यादिभिरभ्यर्च्य अन्नं परिवेष्य हन्त तेऽन्नमिदं मनुष्याय इति संकल्प्य तमाशयेत् । (Parasargrhyasutra P 138)

It has been said in *Manusmriti* that as soon as a guest is received, he should be treated with due respect.

संप्राप्ताय त्वतिथये प्रदद्यादासनोदके ।
अन्नं चैव यथाशक्ति सत्कृत्य विधिपूर्वकम् ॥ (Manusmriti - 3.99)

Yajnavalkya said if guests of all the varnas are received together, their rites should be completed according to their varna order. if any guest comes in the evening, he should also be given proper hospitality.

अतिथित्वेन वर्णानां देयं शक्त्यानुपूर्वशः ।
अप्रणोद्योऽतिथिः सायमपि वाग्भूतृणोदकैः ॥
(Yajnavalkyasmriti - Acharyaadhyaya P 53)

Manu has also envisaged arrangements according to their categories of the guests

आसनावसथौ शय्यामनुव्रज्यामुपासनाम् ।
उत्तमेषूत्तमं कुर्याद्हीने हीनं समे समम् ॥ (Manusmriti - 3.107)

At present, this system of Manu can be seen literally in our society and is also very relevant. Whether it is the government or the community, care of the guests, service and hospitality, etc. are arranged according to the upper middle and lowest order. In the government also, there is a different type of arrangement for the reception of high officials, different for middle class officers and different for lower class employees. A similar description is also found in Gautam Dharmasutra, where the method of hospitality has been described according to eligibility. Hospitality of Shrotriya guest should be done with padhya(पाद्य) arghya(अर्घ्य) and food etc. Hospitality of illiterate but a virtuous guest with medium grade food and Hospitality of virtuous but educated guest with grass, water, place and welcome words.

श्रोत्रियस्य तु पाद्यार्घ्यमन्नविशेषांश्च प्रकारयेत् ।
मध्यतोऽन्नदानमवैद्ये साधुवृत्ते ।
विपरीतेषु तृणोदकभूमिस्वागतमन्ततः पूजाऽनत्याशश्च ।
(Gautam Dharmasutra - 1.5.30-32-33)

It has been said in Apastambadharmasutra that on receipt of the guest, speak cordially with him and satisfy him with various good substances, milk etc. and if not possible than welcomed at least with water. सान्त्वयित्वा तर्पयेद्रसैर्भक्ष्यैरद्भिरवरार्घ्येनेति। (Aapastamba Dharmasutra - 2.3.14)

In the scriptures, it has been told to attain heaven by the hospitality of both dear and unpleasant guests.

प्रियाः अप्रियाश्चाऽतिथितयः स्वर्गं लोकं गमयन्तीति विज्ञायते।

(Aapastamba Dharmasutra - 2.3.5)

It is said in Apastambadharmasutra that if a guest comes near the king, then the king should also worship the guest more than himself. राजानं चेदतिथिरभ्यागच्छेच्छ्रेयसीमस्मै पूजामात्मनः कारयेत् । (Aapastamba Dharmasutra - 2.3.11)

It was said in the scriptures, while specifying the guests through deep contemplation and rumination, food of hostile person should not be eaten by the guest. द्विषन्द्विषतो वा नान्नमश्नोयाद्दोषेण वा मीमांसमानस्य मीमांसितस्य वा । (Aapastamba Dharmasutra - 2.3.19)

After treating the guest well, he should be taken to the border of the village.

अतिथिं श्रोत्रियं तृप्तमासीमान्तमनुव्रजेत् ।
अहःशेषं सहासीत् शिष्टैरिष्टैश्च बन्धुभिः ॥ (Yajnavalkyasmriti - P 55)

Indian sages have said about hospitality that the householder(गृहस्थ) should do hospitality with the best things. if someone is incapable then he can do hospitality in the normal things. In the absence of anything, treat the guest by giving grass, land, water and sweet voice-

तृणानि भूमिरुदकं वाक्चतुर्थी च सुनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन (Manusmriti - 3.101)

in Indian culture women's power has always given priority. while expressing their generosity towards women power, the scriptures said if the newly married, virgin(कुमारी) and pregnant woman are present, they should satisfy without any thought before the guests -

सुवासिनीः कुमारीश्च रोगिणो गर्भिणीः स्त्रियः ।
अतिथिभ्योऽग्र एवैतान्भोजयेदविचारयन् ॥ (Manusmriti - 3.114)

Indian culture was so liberal and practical that created rules and principles according to everyone, from special people to common people. Sublime evidence of this generosity of Indian culture and glorious hospitality tradition is widely found in the Laukik Sanskrit

literature as well. The great poets like Bhas, Kalidas, Bhavabhuti etc. have made a very beautiful and idealistic representation of the discharge of Nryajna in Indian hospitality tradition. Whether the householder, whether the Vanprasthi, whether the sannyasi used to follow all the hospitality religion with full devotion and dedication. People used to give hospitality not only to the acquaintances but also to the strangers with full devotion. in Buddhist culture looking at the guest religion, Acharya Ramji Upadhyay has said in his book Prachin Bhartiya Sahitya ki Sanskritik Bhoomika that 'In this era at least some householders in every town and village were famous for hospitality. Small and big monks used to reach their door without any hindrance. If there was a great Mahatma, he was given a high level hospitality (Upadhyay 261). Many such examples are found in the Laukik Sanskrit literature from which it is known that at that time the guests were treated like household members. in the first Chapter of Bhasa's Swapnavasvadattana, When Padmavati enters the ashram the Tapsees present there welcoming Padmavati say that Tapovan is the guest's own home-

तापसी- चिरं जीव । प्रविश जाते ! प्रविश । तपोवनानि नामाऽतिथिजनस्य स्वकगेहम्।
पद्मावती- भवतु आर्ये ! विश्वस्तास्मि । अनेन बहुमानवचनेन अनुगृहीतास्मि ।

(*Svapnavasavadattam* 20)

It is known from Pt. Ambikadatta Vyasa's composition *Shivrajvijay* even when India wasn't independent, people followed the hospitality tradition with full spirit and devotion. When Yogiraj awakened from Samadhi and reached the nearest Gurukul, there the sublime nature of their prompt hospitality can be seen-

अहो प्रबुद्धो मुनिः ! प्रबुद्धो मुनिः । इत एवाऽऽगच्छति, इत एवाऽऽगच्छति, सत्कार्योऽयं सत्कार्योऽयम् इति तौ सम्भ्रान्तौ बभुवतुः । (Sivrajvijayam 20)

In Indian culture, hospitality has been given such a wide glory. Even the Dev community doesn't shy away from it. In the Harshacharita composed by the great poet Banabhatta, Saraswati and Savitri extend the exile hospitality to Dadhichi and Vikukshi-

दूरादेव च तुरगादवततार निवारितपरिजनश्च तेन द्वितीयेन साधुना सह चरणाभ्यामेव सविनयमुपससर्प। कृतोपसंग्रणौ तौ सावित्री समं सरस्वत्त्या किसलयासनदानादिना सुकुसुम फलार्घ्यावसानेन वनवासोचितेनातिथ्येन यथाक्रममुपजग्राह । (Harshacharitam 52)

In *Abhijnanshakuntalam* composed by Kalidasa, Anasuya asks dear friend Shakuntala to bring fruits, arghya, water for hospitality-

अनसूया- इदानीमतिथिविशेषलाभेन । हला शकन्तले गच्छोटजम् । फल मिश्रमर्घ्यमुपहर । इदं पादोदकं भविष्यति । (Abhijnananshakuntalam 50)

In ancient times the guests were also pleased with the hospitality and expressed themselves. Dushyant tells Anasuya that my hospitality was done only by the sweet voice of yours-

राजा- भवतीनां सुनृतयैव गिरा कृतमातिथ्यम् । (Abhijnananshakuntalam 50)

India also had a distinctive style of asking for the introduction of the guests. In Indian culture genre of asking the guests for introduction is amazing. Of the huge heart sensation Indian culture, its wide generosity, its puryfied principles, its universal brotherhood and virtuousness etc. can be gauged from its pure and soulful hospitality style. In which style introduction of the guest was asked anyone can be glad listen that. The intimacy and respect that was shown in the introduction can only be done by Indian culture. You can seen how sublime the ancient Indian hospitality style is, How elegant is the manner of asking, The person asking the question is saying that there is a desire to ask something after hearing your sweet and melodious voice and seeing the gravely soft figure. Look at the melody of the questions - Arya! What are those characters who became blessed to be associated with you? O Arya! Which country did you make unhappy with your separation? Which lineage do you embellish? Why did you give so much pain to your soft body? and so on and so forth . The philosophy of this sublime style is found everywhere in Sanskrit literature.

in *Harshacharitam* The etiquette and decency with which Saraswati and Savitri are asking the introduction of the guests who have come to at the doors undoubtedly commendable and exemplary for everyone, this behaviour of their love towards the guests is amazing.

> तत्कथयागमनेनापुण्यभाक् कतमो देशो विजृम्भितविरहव्यथः शून्यतां नीतः ? क्व वा गन्तव्यं? को वायमपहृतहरहुङ्काराहङ्कारोऽपर इवानन्वजो युवा ? किन्नामो वा समृद्धतपसः पितुरयम् अमृतवर्षिणी कौस्तुभमणिरिव हरेर्हृदयमाह्लादयति ? का वास्य त्रिभुवननमस्याप्रभातसन्ध्यामेव महतस्तेजसो जननी ? कानि वास्य पुण्यभाञ्जि भजन्त्यभिख्यामक्षराणि ? आर्य परिज्ञानेऽप्ययमेव कौतुकानुरोधिनो हृदयस्येति । (Harshacharitam 53-54)

This sublime and serene style of curiosity about guest introduction can also be seen in the play *Abhijnanshakuntalanam* composed by the great poet Kalidas.

प्रियंवदा- (जनान्तिकम्) अनसूये को नु खल्वेष चतुरगम्भीराकृतिर्मधुर इव प्रियमालपन् प्रभाववानिव लक्ष्यते ।

अनसूया- सखि, ममाप्यस्ति कौतूहलम् । पृच्छामि तावदेनम् । (प्रकाशं) आर्यस्य मधुरालापोजनितो विश्रम्भो मां मन्त्रयते – कतम आर्येण राजर्षिवंशोऽलंक्रियते । कतमो वा विरहपर्युत्सुकजन कृतो देश । किं निमित्तं वा सुकुमारतरोऽपि तपोवनगमनपरिश्रमस्यात्मा पदमुपनीत । (*Abhijnananshakuntalam* 51)

It is proved from the above hospitality style that same tradition of hospitality used to familiar & unfamiliar guests. The hospitality of the guest who came to the house was the obligatory duty of everyone. Along with the general public, the king was also ready to welcome the guests. On the arrival of Vasubhuti in *Ratnavali* drama, the king himself goes ahead for hospitality and says-

वसुभूति- (उपसृत्य) जयतु देवः ।
राजा- (उत्थाय) आर्यः अभिवादये ।
वसुभूति- आयुष्मान् भव !
राजा- आसनमासनमार्याय । (*Ratnavali Natik*a - 4.13, p. 154)

Similarly, in *Karpoormanjari*, King Chandrapal himself offers hospitality to Kaulacharya Bhairavnand- राजा- इदमासनम्, उपविशतु भैरवानन्दः । (Karpoormanjari -1.24, P. 44)

Ram-Lakshman and Vishwamitra are duly and warmly welcomed in the Janaksabha in *Ramayanachampu*- “तत्र विधिवदभ्यर्चितः कथितदशरथतनयवृत्तान्तः कौशिकः” (Shastri 100)

In the *Uttararamcharitam* of Mahakavi Bhavabhutikrit, Ram welcomes Ashtavakra with humility and says:

रामः- भगवन् ! अभिवादये । इत आस्यताम् । (*Uttarramcharitam* - P 18)

In this play *Vanadevata* provides hospitality to Taapsee with forest manner-

(नेपथ्ये)
स्वागतं तपोधनायाः ।
वनदेवता- (अर्घ्यं विकीर्य)
यथेच्छाभोग्यं वो वनमिदमयं मे सुदिवसः
सतां सद्भिः सङ्गः कथमपि हि पुण्येन भवति ।
तरुच्छायां तोयं यदपि तपसां योग्यशमनं
फलं वा मूलं वा तदपि न पराधीनमिह वः ॥ (*Uttarramcharitam* - P 82-83)

In the Shishupalavadham epic composed by Magha, to the hospitality of Narada Muni, Dwarkadhish Shri Krishna rises from his seat and establishes him on the highest seat-

तमर्घ्यमर्घादिकयाऽऽदिपूरुषः सपर्यया साधु स पर्यपूपुजत् ।
गृहानुपैतुं प्रणयादभीप्सवो भवन्ति नापुण्यकृतां मनीषिणः ॥
न यावदेतावुदपश्यदुत्थितौ जनस्तुषाराञ्जनपर्वताकृती ।
स्वहस्तदत्ते मुनिमासने मुनिश्चिरन्तनस्तावदमिन्यवीविशत् ॥

(*Shishupalvadham* - 1.14-15)

The Arsh form of Indian hospitality is reflected in the drama *Kundamala*. In the play when Ram enters the tapovan to search Sita in that time Maharishi Valmiki know that Ram has come to this tapovan, he follows the hospitality tradition and asks Kanva to show beauty of tapovan very nicely and amusment of Ram-

कण्वः- आदिष्टोऽस्मि भगवता वाल्मीकिना- कण्व कण्व दाशरथिं नैमिषारण्यरामणीयकदर्शनेन विनोदय इति । (*Kundmala*- 4.1 P. 95)

In the Raghuvansh epic composed by Kalidasa, when Dilip leaves for Vasisthashram, the Brahmins of the villages on the way give him hospitality through Padyadi(पाद्यादि) and in Vasistha's ashram hospitality given by the the sages with Arsha tradition-

ग्रामेष्वात्मविसृष्टेषु यूपचिह्नेषु यज्वनाम् ।
अमोघाः प्रतिगृह्णन्तावर्घ्यानुपदमाशिषः ॥
तस्मै सभ्याः सभार्याय गोप्त्रे गुप्तमतेन्द्रियाः ।
अर्हणामर्हते चक्रुर्मुनयो नयचक्षुषे ॥ (*Raghuvansh* - 1.44, 55)

It is known from the *Mrcchakatika* composed by Shudraka, women who made a living by prostitution followed religion of hospitality. On the arrival of the clown Madhavya, Vasantasena welcomes him and says-

विदूषक- स्वस्ति भवत्यै ।

वसन्तसेना- अये मैत्रेय ! (उत्थाय) स्वागतम् । इदमासनम्, अत्रोपविश्यताम् । (*Mricchakatikam* - P 325)

In the *Dharmshastras* and *Smritigranthas*, priority was given to Grihalakshmi for hospitality. The women of the family were entrusted with the hospitality of the guests coming from faraway. Hospitality was considered the main duty of women.

''अपत्यस्य जननं जातस्य परिपालनं प्रतिदिनं चातिथिमित्रभोजनादेर्लोकव्यवहारस्य प्रत्यक्षं भार्यैव निदानम्'' (*Manusmriti* - 9.27, Vritti, P. 462)

In Sanskrit literature, holy character of women discharging guest religion is narrating the glory of Indian culture. It is known from the play *Abhijnanshakuntalam* composed by Kalidas. Shakuntala has

the responsibility of hospitality in the play, when Vaikhanas requests to Dushyant to receive hospitality, then Dushyant ask whether Maharishi Kanva is in the ashram or not? Then Vaikhanas says that he has left this hospitality work on his Duhita Shakuntala-

वैखानस- "इदानीमेव दुहितरं शकुन्तलामतिथिसत्काराय नियुज्य दैवमस्या प्रतिकूलं शमयितुं सोमतीर्थं गतः" (Abhijnananshakuntalam - P.25-27)

Thus innumerable examples of guest religion and Hospitality are filled in various Indian scriptures and poetry.

Conclusion

Hospitality was foremost in the sublime tradition of Indian culture. This country has always given priority to hospitality. from the Vedic Era till the modern period People have been discharging hospitality. In ancient times, on the one way the householders ready to discharge hospitality with full dedication and devotion, and on the other way the guests were also ready to cooperate by following their Atithidharma. the tradition of hospitality in the society was driven by the mutual loyalty of both. The sublime form of hospitality which is visible to us in ancient Indian culture, is seen in a changed form today. Although people are discharging hospitality religion in the society with some changes in modern times, but the enthusiasm, happy and love which were there in ancient times have decreased. Earlier the date of arrival of the guest was not fixed, but in modern times there will be few places where the date is not fixed. In the era of modern hurry, in the era of inflation-unemployment-unreliability, although the nature of hospitality has changed, but even today, enlightened and aware people are ready for hospitality with full dedication and enthusiasm. due to this generous and sublime hospitality tradition, India is also establishing its highest position on the world map.

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Exploring the Relationship between Translation and Social Behaviour: An Investigation of Bible Translation in Malayalam

Dr. Pratheesh Peter[1]

Abstract

Translation plays a crucial role in shaping social behaviour and cultural understanding. The study mainly focuses on understanding the relationship between *Bible* translation into the Malayalam language and its influence on social behavior within the Malayalam-speaking community. It also gives light on the ways in which translation influences language, values, beliefs, and societal interactions. Translation is not just a linguistic process; it also has important social and cultural implications. The translation of the *Bible* into Malayalam has had a profound impact on the social behaviour and culture of the people of Kerala. The Malayalam *Bible* translation has also played a critical role in shaping the social behavior of the people of Kerala. The teachings of the *Bible* have been used to promote social justice and equality. The *Bible* has also been used to promote education and literacy, which has led to the development of a more educated and enlightened society. The followers of Christianity gave more importance to spread education to every section of the society. The Christian community has made a significant contribution to Kerala culture, particularly in the areas of education, society, and culture.

Keywords- *Bible, Behaviour, Culture, Christianity,Translation*

Translation is an essential process that helps people from different linguistic backgrounds to communicate with each other."The process of translation can be said to be linguistic,

1 Guest Faculty, Centre for Comparative Literature, Sree Sankaracharya University of Sanskrit, Kalady

intellectualand intuitive at the same time" (Gopinathan, 11). It is a critical tool for the propagation of knowledge, ideas, and culture. The translation of religious texts, including the *Bible*, has played a vital role in disseminating religious beliefs and practices across different cultures and languages. The study will explore the translation of the *Bible* into Malayalam, a language spoken in the southern Indian state of Kerala, and its impact on social behavior.

Malayalam is a language spoken by the people of Kerala, a state situated in the southwestern part of India. Kerala has a rich history of cultural and linguistic diversity, and the Malayalam language has evolved over the years to reflect this diversity. The first Malayalam *Bible* translation was completed in the year 1808. The translation work was carried out by Tamil scholar Thimmappila, Kayamkulam Philipose Ramban, Malpan Pulikottil Joseph and Ittoop Ramban. "Even though the translation was completed in 1808, it was printed and published from Bobay Courier Press in 1811 A.D. This *Bible* is the first printed Bible in Malayalam" (Thampy 67). Since then, several translations of the Bible have been produced in Malayalam, each reflecting the linguistic and cultural nuances of the language.

The Malayalam *Bible* translation has been a critical factor in the spread of Christianity in Kerala. The translation allowed people to read and understand the *Bible* in their native language, which made Christianity more relatable and accessible. This led to a significant increase in the number of people who converted to Christianity in Kerala.

Translation and Social Behavior

Translation is not just a linguistic process; it also has important social and cultural implications. The translation of the *Bible* into Malayalam has had a profound impact on the social behaviour and culture of the people of Kerala since "a culture is a group's shared values and conventions which act as mental guideline for orienting people's thoughts and behaviour" (House 12). The social groups across the world follow different social behaviour and values. The translator makes adaptations while rendering so that the target culture can be incorporated or restored while translating a text into target language. This can be seen in the *Bible* translations. For instance, the cultural representations like *Nilaviḷakku, Paṛa* etc..,

are used as such in Malayalam Bible translations. The Christian communities in Kerala, begin their prayers by kindling *Nilaviḷakku*. In Kerala the lamp is used during ceremonial events and lighting the *Nilaviḷakku* is regarded as sacred and propitious in native culture. Here one can see the amalgamation of different cultures.

The way a culture is portrayed is important in the translation process as it can affect how the target audience perceives the source culture. On one hand, accurate representation can help readers understand the source culture; while on the other hand, adaptation to their own culture can make the text relatable. However, there may be instances where the translation loses some of the original meaning. Nevertheless, there are also opportunities for a positive exchange of cultural ideas. Likewise, *Paṛa* is also incorporated in Malayalam *Bible* translations. The *Paṛa* is a container utilized for measuring paddy in Kerala and is often used on auspicious occasions, symbolizing the prosperity of the people. Likewise, the term *śrīkovil* refers to a sacred place within a temple, and translators use this word to convey the sanctity of the location. By incorporating these cultural words and symbols into their translations, *Bible* translators were able to introduce the cultural significance of these items to Kerala's native society, recognizing and valuing their rich traditions.

Christianity, as a religion, emphasizes love, kindness, respect and compassion. These teachings or values can be seen or reflected in the teachings of the *Bible*, and the translation of the *Bible* into Malayalam has helped to disseminate these values throughout Kerala. The Bible has been used to teach people about the importance of treating others with respect and kindness, and this has contributed to the development of a more compassionate and empathetic society.

The Malayalam *Bible* translation has also played a critical role in shaping the social behaviour of the people of Kerala. The teachings of the Bible have been used to promote social justice and equality. For example, the *Bible* teaches that all people are equal in the eyes of God, and this has been used to promote equality and social justice in Kerala. The Bible has also been used to promote education and literacy, which has led to the development of a more educated and enlightened society. The followers of Christianity gave more importance to spread education to every section of the society. The Christian community has made a significant contribution to Kerala

culture, particularly in the areas of education, society, and culture. The main goal of Indian Christian churches is to eradicate the social ills caused by caste-based divisions. Indian culture was governed by the caste system, and untouchability was a widespread occurrence. Indian churches' main goal is to end these sinful customs. It was believed that the only way to eradicate such ill practices from society was through education. Therefore, schools and colleges were created by Christian churches across Kerala. They propagated the motto of Education to all as part of its evangelization and as a result, the stories and parables from the *Bible* had to be translated into Malayalam. There were released a number of books for different educational levels. They gained enormous popularity among neo literates.

Chavara Kuriakose Elias, one of the renowned social reformers of Kerala issued a decree which says that there should have a school attached to every parish church which helped to make free education available for every one irrespective of caste, creed and community. Schools or *vidyālayaṃ*, thus got the pseudonym *paḷḷikkūṭam,* and the expression *paḷḷiyuṃ paḷḷikkūṭavuṃ*became very popular.

The use of culturally significant terms and word coinages like *suviśeṣaṃ, vidyālayaṃ, śrīkovil* in Bible translation has a linguistic and cultural impact that serves as a link between the two language communities. As a result, the native society is able to overcome its "fear of the unknown" and accept these kinds of translations as well as similar Christian culture. *The New Testament* gives the guidelines and the way as to how the Christians should live and follow values or ethics like love and compassion towards the under privileged people in their lives, and how theyshould cultivate and establish humility and gentleness in society, and how to foster communal harmony, Christians frequently incorporate native symbols into their religious practises. Therefore, according to the *Bible*, morality and ethics are concerned with the welfare of society rather than just one person's character."Christian ethics is with the whole of human welfare: it is both 'this worldly and other worldly'. It considers body and soul as factors in the good life: the physical world of nature and the spiritual as parts of the divine scheme. There is nothing novel in such statements: with varying emphases most Christians are living in accordance with them" (D'Souza 227).

The Malayalam *Bible* translation has also contributed to the

development of a more pluralistic society in Kerala. Christianity, as a religion, highlighted the importance of tolerance and acceptance of others. The translation of the *Bible* into Malayalam has helped to promote these values in Kerala. The *Bible* has been used to teach people about the importance of respecting other religions and cultures, and this has contributed to the development of a more diverse and pluralistic society in Kerala.

Malayalam literary works bear witness to the influence and impact of the Bible translations upon the target culture and its literature. Some examples are given below;

Ezham Mudra by Kaakkananadan.
*AyussintePusthakam*byC.V.Balakrishnan.
*Avan VeendumVarunnu*and
*AA Manushyan Ni Thanne*by C.J. Thomas.

The Malayalam Bible translation has also had an impact on the language itself. The translation of the Bible into Malayalam has helped to standardize the language and has contributed to its development as a literary language. The translators of the Bible had to grapple with the challenge of rendering the text into a language that was not yet fully developed. As a result, they had to create new words and phrases, which contributed to the growth and development of the language.The influence of these Biblical expressions has spread to the social and political aspects of Kerala, and they have been utilized effectively in journalism, film, and literature, contributing to the diverse range of spoken Malayalam. Prior to the 19th century, the history of Bible translations in Malayalam was almost non-existent, and the language's prose was in an unstable state. However, during the 19th and 20th centuries, Malayalam prose underwent an unprecedented level of progress in various fields.

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Pūrva Mīmāṃsa Vs Śaṅkara's Advaita – A Reading of Śaṅkara's Gītā Upasaṃhāra Bhāṣya

Vishnupriya Srinivasan[1]

Abstract

The Bhagavad Gītā Bhāṣya of Saṅkarācārya is one of his most popular works where he succinctly argues and establishes jñāna as the only means for mokṣa (liberation). In his Upasaṃhāra Bhāṣya – the concluding commentary, he raises all possible pūrvapakṣas against the siddhānta of Advaita Vedanta. This portion of the Bhāṣya is terse with arguments and counter arguments and is seemingly convoluted. In this essay, I aim to provide an exposition of Śaṅkara's arguments against the principal pūrvapakṣin[2], the Pūrva Mīmāṃsaka and show how Śaṅkara contends that jñāna alone is the means for mokṣa. I also attempt to show how he addresses the philosophical differences in the form of a debate with his imagined opponent (the pūrvapakṣin).

Keywords: *Dvaita, Pūrva Mīmāṃsā, Bhagavad Gītā Bhāṣya, Saṅkarācārya*

Introduction - The Pūrva Mīmāṃsā School

An understanding of the Mīmāṃsā school of thought is necessary to follow Śaṅkara's arguments. Dharma is the subject of inquiry in Mīmāṃsā. Jaimini defines dharma as a command or injunction which impels men to action. It is the supreme duty, the categorical imperative. The Mīmāṃsā view is that the entire Veda has karma or action as its purport3. Artha and Kāma which deal deal with

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1. PhD Scholar, Rajah's College of Sanskrit and Tamil Studies, Tiruvaiyaru, +919940079961
2. The commentary also deals with the views of other pūrvapakṣins such as those belonging to the Nyāya School
3. āmnāyasyakriyārthatvāt ānarthakyam atadarthānām tasmādanityamityucyate - Mimāṃsā sūtra 1-2-1

ordinary common morality are learnt by wordly intercourse but Dharma and Mokṣa which deal with true spirituality are revealed only by the Veda. The authoritativeness of the Veda is supported by social consciousness as well as by individual conscience. Dharma and adharma deal with happiness and pain to be enjoyed or suffered in the life beyond. Actions performed here produce an unseen potency (apūrva) in the soul of the agent which yields fruit when obstructions are removed and time becomes ripe for fructification. The apūrva is the link between the act and its fruit. It is the shakti in the act which leads to its fructification. Actions are first divided into three kinds – obligatory (which must be performed, for their violation results in sin, though their performance leads to no merit); optional (which may or may not be performed; their performance leads to merit, though their non-performance does not lead to sin); and prohibited (which must not be performed , for their performance leads to sin , though their non-performance does not lead to merit. Obligatory rites are of two kinds – those which must be performed daily (nitya) like daily prayers (sandhyāvandana) etc., and those which must be performed on specified occasions (naimittika). Optional rites are called kāmya and their performance leads to merit, e.g., he who wants to go to heaven should perform certain sacrifices (svargakāmo yajeta). Prohibited actions ate called pratiṣiddha and their performance incurs sin and leads to hell. Then, there are expiatory acts (prāyashchitta) which are performed in order to ward off or at least mitigate the evil effect of the performed prohibited actions. The earlier Mīmaṁsaka believed only in dharma and their ideal was the attainment of heaven (svarga) but later Mīmaṁsakas believe in mokṣa and substitute the ideal of heaven by that of liberation (apavarga). Prabhākara and Kumārila[4] both believe that the goal of human life is liberation, though both conceieve it in a negative manner like the Nyāya Vaisheṣika. The soul is chained to saṁsāra on account of its association with the body, the senses, the mind and the understanding. Through this association, the soul becomes a knower, an enjoyer and agent. This association is due to

4 The earliest work of this system is the Mīmāṁsa sūtra of Jaimini. Shabarasvāmin has written his great commentary on this work and his commentary has been explained by Prabhākara and Kumārila who differ from each other in certain important respects and form the two principal schools of Mīmāṁsa named after them.

karma which is the cause of bondage. When the cause is removed, the effect also ceases to exist. So abstention from karma automatically leads to the dissolution of the bondage of the soul with the body, the senses and the mind and consequently to the return of the soul to its pure nature as a substance rid of all qualities and modes including consciousness and bliss also. It is a state of freedom from all pain and desire and consciousness, though Kumārila adds that the soul is here characterized by potential consciousness. Prabhākara and Kumārila both admit that the abstention from karma does not mean abstention from all karmas, but abstention from the optional (kāmya) and the prohibited (pratiṣiddha) kinds of karma only. The performance of the former leads to merit and to heaven, while that of the latter to demerit. The seeker for liberation has to rise above both merit and demerit, above both heaven and hell. But even he should perform the obligatory (nitya and naimittika) actions enjoined by the Veda. Prabhākara believes in duty for duty's sake. Obedience to the Veda is an end in itself and is of ultimate value (puruṣārtha). These actions must be performed in an absolutely detached manner without any consideration of reward simply because they are the commands of the Veda. Kumārila believes in psychological hedonism [3] and makes the performance of these actions a means to realize the ultimate end, i.e., liberation, by overcoming past sin and by avoiding future sin which would otherwise surely result from their neglect. Prabhākara believes in the utter supremacy of action, though he admits knowledge also as a means of liberation. Kumārila believes in a harmonious combination of knowledge and action as a means to liberation. He admits that upāsanā or meditation which is a kind of action leads to knowledge which ultimately leads to liberation. Kumārila's view of the self as potential consciousness, his emphasis that action is not an end in itself but only a means to obtain liberation, his acceptance of the view that knowledge of the self-born of true meditative act is the immediate cause of liberation – all go to make him a veritable link between Prabhākara and Śaṅkara.

The view of Śaṅkara

To quote Dr. S. Radhakrishnan, "It is impossible to read Śaṅkara's writings, packed as they are with serious and subtle thinking, without being conscious that one is in contact with a mind of a very fine penetration and profound spirituality… His philosophy stands

forth complete, needing neither a before nor an after… whether we agree or disagree, the penetrating light of his mind never leaves us where we were". Ultimate reality, according to Śaṅkara, Ātman or Brahman which is Pure Consciousness (jñāna svarūpa) which is devoid of all attributes and all categories of the intellect. The central thesis of Śaṅkara against the claim of karma serving as the means to mokṣa (either by itself or along with jñāna) is that karma and jñāna are both paraspara viruddha – opposites like light and darkness. The very idea of performance of karma involves various divisions, called bheda pratyaya5 in śastraic parlance. Jñāna on the contrary puts an end to all such notions of duality and hence these two cannot coexist. In his commentary, Śaṅkara offers his defense against the Mīmāṃsā theory at two levels. First, he quotes extensively from Sruti, smrti, purāna and itihāsa to establish the Advaitic standpoint of jñāna alone being the cause of mokṣa. Then he goes on to identify logical discrepancies in the Mīmāṃsā worldview. In this essay, we will only examine the latter.

The case of nitya and naimittika karmas

Performance of nitya karma cannot exhaust all pāpa

The Mīmāṃsaka too agrees with the Advaitic viewpoint that all karmas both puṇya and pāpa have to be exhausted in order to accomplish mokṣa. Śaṅkara argues that this cannot be achieved by the performance of obligatory rites as put forth by the pūrvapakṣin. Even if it can be agreed that nitya karma exhausts all of the previous pāpas, saṅcita6 punya cannot be exhausted, which will precipitate future births. Also, the possibility of exhaustion of all pāpas through nitya karma itself is not tenable because it is logically inconsistent to claim that a particular number of nitya karmas performed in this birth

5 Śaṅkara enumerates the possible divisions that may be involved in an action. In any action there is the action itself, kriyā, the things connected to the action, kāraka and the result of the action, phala . The action is the basis for all the karakas. The first kāraka denotes the one who performs the action, the agent. What does he do? That tells us the second kāraka and if we ask how he does it, which gives us the third. For what purpose he does it gives us another, the fourth, and from where he does the action, gives us the fifth. Finally, where the action was done gives us the seventh. The sixth relationship is not a kāraka because it is not involved in the action itself. It is a nominal connection, and therefore, Śaṅkara mentions it separately, as the result, phala. When all these are seen as separate, it is called bheda-buddhi.

6 This refers to the sum total of all the past karmas acquired in the past lives. It is one of the three kinds of karma.

may neutralize pāpas done over many lifetimes.

At this juncture, Śaṅkara puts forth a convincing psychological reason for why one cannot avoid kāmya karma and niṣiddha karma altogether. The very motivation for the performance of niṣiddha karma in spite of knowing it to be niṣiddha is rāga (attachment) and dveṣa (aversion). Mere intellectual knowledge about niṣiddha karmas doesn't stop one from performing the same. As long as there is rāga and dveṣa, one cannot completely avoid kāmya karmas and niṣiddha karmas. Hence, the only way one can possibly avoid kāmya karma and niṣiddha karma is through complete removal of all rāga and dveṣa. The Advaitic proposition is that all desires arise due to inadequacies and it is only the knowledge that "I am infinite" can lead to the cessation of all desires. Hence, the Mīmāṃsā idea though theoretically feasible stands negated from the practical viewpoint.

Every karma has a result (phala) associated with it

At this stage, the pūrvapaksin argues that nitya karmas do not have any phala and the very effort involved in doing them may be considered as their result. They are also ordained for different varnas as karmas that can be performed for livelihood. Śaṅkara invalidates their claim because if we were to accept that the very effort of doing nitya karma was a result of previous wrong doings, then there would be no explanation for other types of painful experiences one goes through in life. Also, one cannot claim that the different types of pāpa one might have performed in previous life will yield one particular type of pain – in the form of observance of nitya karmas. Śaṅkara further points that nitya and naimittika karmas lead to punya because Sastras have ordained them exactly like kāmya karmas[7]. Using the opponent's own argument, Śaṅkara corners him by stating that if nitya karmas have their result as exhaustion of pāpa but kāmya karma produce a different result, like svarga, there should be a difference in the itikartavyata (way of doing) and pain involved in both actions. But it is not so. Both nitya agnihotra and kāmya agnihotra have the same pain involved and hence cannot claim to produce different results. Thus, nitya karma has to produce a result and the result must be adrsta. Śaṅkara thus wards off the confusion and refutes the original argument of the

7 For example, there is no difference in the procedures mentioned for nitya agnihotra and kāmya agnihotra.

Mīmāṃsaka that nitya karma has no phala but has a dosa when not done.

Karma is preceded by avidyā (ignorance)

Through the course of his commentary, Śaṅkara brings forth one possible interpretation of the term 'avidyā' by the opponent school. The opponent claims that the knowledge of the self as being distinct from the body is necessary for the performance of any type karma ordained by the Vedas. This is because the fruit of all the karmas enjoined are adrṣta8 and are to be experienced after the fall of the body by the transmigrating self. In that case, the proposition that karmas are preceded by avidyā, ignorance of the knowledge of the self is false.

Any karma necessarily requires the doer to have this notion "I am the doer of this karma", "I shall enjoy the fruits of the karma" etc. This notion is what we mean by avidya, Śaṅkara clarifies. Mere understanding of body being distinct from the ātman cannot be accepted as lack of avidyā. The philosophy of Advaita through the times after Śaṅkara has faced severe criticism from its rival schools of thought regarding the concept of avidyā. While post Śaṅkara scholars have struggled with the ontological status or modalities of avidyā, whether it was real or unreal, its relation to brahman, and so on [2], Śaṅkara has explained the process of avidyā using examples from ordinary life such as superimposition between a man and a post, a rope and a snake, and so on. However, in the examples he provides, an external knower jñātr confuses between two knowables jñeya. On the other hand, avidyā is the superimposition between the ātman as knower and the anātman as the knowable9.

Śaṅkara's point is that just as the former superimpositions do not involve a real exchange of dharmas between the objects confused for each other, the same would be true of latter one. He offers the argument that the self being acala and any karma[10] being

8 A pramāṇa is considered valid only if the knowledge produced through it cannot be known through any other means of knowledge. Hence, Saśtra is a pramāṇa only with respect to those matters that cannot be known through other means of knowledge such as perception, inference, etc.

9 sthā nupurud sau jneyāveva santau jnātrā anyonyasminn adhyastau avidyayā dehātmanos tu jneyajnātror evetaretarādhyāsa iti na samo drstānta

10 Any karma - whether it is enjoined by the Veda, enjoined by smrti or it is done as an atonement or it is a prohibition or it is in the form of a mandate or it is in the form of an option to fulfill a desire or it is purely a secular action, is done physically, orally or purely

calanātmaka, the self appears to be the doer because of avidyā and is akarta in reality.

"I sense" – Figurative (Gauna) Vs Erroneous (Mithyā)

ccepting the idea of Śaṅkara's superimposition, the pūrvapakṣin contends that this superimposition is only figurative and not erroneous. In my view, Śaṅkara's elaborate analysis of the differences between "gauṇa pratyaya" and "mithyā pratyaya" are a joy to read. Here, the examples chosen by him to elucidate his stance are simple and popular everyday expressions. His ability to meticulously derive out of them conclusions that strengthen his siddhānta is a crucial skill that I admire in him.

Śaṅkara introduces two types of gauṇa expressions, namely, vyakta upamā and lupta upamā. He argues that the object of the gauna expression cannot do exactly what its object of comparison can do whereas in case of mithyā pratyaya it is not so. When one says, "I am the doer of a particular action", he means it. The ātma is taken to be the doer in this case11. A gauna is only meant to praise or reveal a quality of the thing being compared. It is not meant to be used to reveal a thing directly. Also, the one who hears this gauna expression knows the object described very well. There is no mistake, and there is, on the other hand, discrimination, viveka. Where there is lack of discrimination, and because of that, the cognition of a given thing in something that it is not (atasmin tadbuddhi), there is mithyā-pratyaya.

Uselessness of Śastras

The pūrvapakṣin now fears that if the notion of agency is mithyā, then the entire corpus of śruti literature becomes meaningless as the injunctions in the śruti are all addressed to a karta (doer). It is here that Śaṅkara puts forth his revolutionary view that the śastra indeed has no utility from the viewpoint of a brahmajñāni, the one who has realized the self for he has nothing to accomplish. But, Śaṅkara doesn't discard the śastras as useless but treats them as distinctive sources of valid knowledge simply because they seek to make the unknown known. The scriptures have no validity in the realm of

mentally it implies some kind of motion. Hence, karma is referred as calanātmaka.

11 Śaṅkara says to the opponent, "If you do not accept that, what you are saying is what Vedanta says. If you know that you are not doing anything in spite of the body and mind's doing various things, you understand the purport of Vedanta. But if you claim that the action of the body figuratively denotes the actions of ātman it is not tenable

things that are already known to us through some other pramāṇa, means of knowledge12. Śaṅkara argues that one doesn't need the śastra to tell that one is an agent (karta). Further, if the notion of agency of the doer is dismissed as erroneous, the Veda ceases to be a pramāṇa only in the realm of karma and still holds good in the realm of jñāna. In fact, Śaṅkara upholds the supremacy of śruti pramāṇa by stating that there is no other means than the jñāna kānda to realize the self. The śruti is the only means here. However, he also establishes that the karma kāṇda does have its own sphere of validity. It can be used by a seeker for the attainment of cittasuddhi, preparation of his mind for jñāna or that it is valid for those who have the I cognition in the body mind complex and are interested in accomplishing the limited ends mentioned thereof.

Conclusion

In the *Bhagavad Gītā* commentary, we find that Śaṅkara has commented quite elaborately in some places, using them as an opportunity to expound his philosophy. He has adeptly used the context of Upasaṃhāra to critically examine his theory of jñana yoga being the ultimate purport of the Gītā. He responds to all allegations raised by the Mimāṃsaka against non-performance of rituals mandated by the Vedas. He also rebuffs the repercussions this has for the meaningfulness of the śastras by restricting their utility to unenlightened people who are desirous of the fruits realized from karma. Thus, through his commentary, he establishes the futility of karma as a means of liberation from saṃsāra which he attributes as the fundamental teaching of the *Gītā* in his introductory commentary.

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12 Śaṅkara says here that even if a hundred sruti passages were to say that fire is cold and non-luminous, they would not gain the status of being a pramāṇa. They would not be valid. Because, no means of knowledge can contradict what can be known by another means of knowledge

Does Jaina Epistemology Indicate a Many-Valued Logic

Dr. Sabeena P S[1]

Abstract

This paper attempts to reconsider the relationship between rationality and consistency and discusses about the logical basis of many valued logic. The ontological component of the anekānta vāda thesis proceeds via its logical corollary of a seven-step formulation, sapta-bhaṇgī, within a form of dialectical reasoning or, better, conditioned predication, called syad vāda, (semantics of possibilities). This paper is to offer a new interpretation of syad vada with reference to many valued logic, by means of it try to draw out some of its philosophical implications.

Keywords*: anekāntavāda, syad vāda, doctrine of relativity, classical logic, many valued logic.*

Jaina Anekanta Vada in The Context of Syad Vada

Anekāntavāda is the central philosophy of Jainism. A distinctive Jain contribution to Indian philosophy, it speaks about three teachings called the Jain 'doctrines of relativity'. The first doctrine is *anekāntavāda,* teaches that reality is irreducibly complex, or *anekānta* (literally 'non-one-sided'). No entity can be reduced to a singlecharacteristic or concept. To exist is to be multi-faceted. The second doctrine is *Nayavāda,* it is the doctrine of perspectives, is a logical implication of *anekāntavāda:*a claim about the nature of knowledge. Given the complexity of reality that *anekāntavāda* posits,

1 Assistant Professor, Department of Philosophy, University of Calicut, Malappuram, Kerala, sabeenasabu@gmail.com, Ph:8891120176

an entity may be known from a variety of *nayas*, or perspectives,that correspond to its many facets. The third doctrine is *syādvāda*, the doctrine of conditional predication, asserts that the truth of a claim is dependent upon the perspective from which it is made. A claim can be true, in one sense or from one perspective (the technical meaning of the Sanskrit verb '*syād*' in a Jain context), false from another perspective, both true and false from another, have an inexpressible truth-value from yet another, and so on (Long). For example,

1) A claim is, in one sense, true.
2) A claim is, in another sense, false.
3) A claims is, in another sense, both true and false.
4) The truth of a claim is, in another sense, inexpressible.
5) A claim is, in another sense, both true and its truth is inexpressible.
6) A claim is, in another sense, both false and its truth inexpressible.
7) A claim is, in another sense, both true and false and its truth is inexpressible

The method of honestly accepting and reconciling the apparently contradictory attributes in a thing from different standpoints is called *syad vada* or *anekantavada.* Yet another example is, a woman, we accept seemingly different attributes – that is, we call her a mother, daughter, aunt, daughter–in–law, mother – in – law etc, because it is a different relation with respect to the standpoint of different persons which she familiarizes. Similarly, one accepts apparently opposite attributes viz; permanence and impermanence etc. in a thing, say a pot, because one reconciles themwith one another from different standpoints (Matilal 55). Or in other way, a well- known parable is presented of an elephant and five blind-folded men who are explaining elephant with their understanding. each men touches different parts of the elephant and each reports that the elephant is whatever part of the animal each happensto be feeling: trunk, legs, ear-flaps, tail, torso (i.e. the particular characteristic). In otherwords, each came up with a partial truth as none could feel the animal in its magnificentfullness or conjure up a 3 - dimensional image from all angles as those blessed with vision are able to, most often (Matilal

58). (ideas adopted from Prof. B K Matilal)

The ontological component of the *anekāntavāda* thesis proceeds via its logical corollary of a seven-step formulation, *sapta-bhaṇgī*, within a form of dialectical reasoning or, better, conditioned predication, called *syadvāda*, (semantics ofpossibilities). Technical details aside, this is what it looks like (adopted from Matilal, 1981): (Adopt operator S, *Syāt*: somehow or from a particular point of view).

(1) *Syād asti* (somehow, i.e., from some particular point of view, a thing may besaid to exist as itself).
(2) *Syād nāsti* (somehow, from another point of view, the thing does not exist asitself, but possibly as something else).
(3) *Syād asti nāsti* (taking both angles of (1) and (2) together, there is affirmationof existence as itself from one point of view and of non-existence of itself from another).
(4) *Syād avaktavya* (despite both views being present, somehow the thing is indescribable).
(5) *Syād asti avaktavya* (a combination of the first and the fourth forms of predication; somehow the thing is itself and still indescribable orindeterminate).
(6) S*yād nāsti avaktavya* (a combination of the second and the fourth forms; somehow there is non-existence of itself and is still indescribable or indeterminate).
(7) *Syād asti nāsti avaktavya* (a combination of the first, second and fourth formsof judgment; somehow the thing is existent as itself, is non-existent as itself,and yet is describable or indeterminate).

Many Valued Logic

Syad vada tries to explain the ontological experiencing of an incident, it point toward the multiple faceted aspect of the corresponding fact. So, let's see what the multifaceted concepts of logic is. Many valued logics are non-classical logic. They differ from classical logic by the fundamental fact that they do not restrict the number of truth values to only two, they allow for a larger set of truth degrees.

Classical logic is a kind of logic based on the principle that each assertion has a truth value of either 'true' or 'false', but not both. Binary system is based on classic bivalentlogic (Wiredu). The core principle of bivalent logic is The Law of Excluded Middle, $p \vee \sim p$, and The Principle of Contradiction $\sim (p \vee \sim p)$. The truth table of

Law of Excluded Middle is:

A	A ∨ ~ A
T	T
F	T

Here, there is no middle ground in between truth and falsity, hence it is called excludedmiddle. In the Law of Excluded Middle, whatever the values of the variable A, such aseither true or false, the resultant value of Law of Excluded Middle will be true. The truth table of the Principle of Contradiction is:

A	~(A∨ ~ A)
T	F
F	F

In Principle of contradiction, if the variable A carries the value true or false, the resultant principle of contradiction will be false. These are the core principles of bivalent logic.

When we credit truth or falsity as the two possible values for a given proposition we also credit numerical values for those propositions, if it is true 1 and 0 if it is false. Butin the case of vague sentences could not be given a definite value in classical logic and hence vagueness presents a challenge to classical logic; for example, a sentence containing vague predicates cannot be given a definite value and therefore, such sentences cannot be effectively represented in classical logic.

It was Aristotle, who first questioned the viability of the Principle of Excluded Middle, in Chapter IX of *De Interpretatione*, he

comes up with the timely honored sentence *"There will be a sea battle tomorrow"*,which cannot be evaluated from the standard correspondence intuitions on truth and falsity. But his isolated remark was not potent. Aristotelian tradition picked it up, which resulted in the creation of a path breaking discovery in the field of logic. It was the Polish logician and philosopher JanLukasiewicz who initiated the trend in 1920 by creating systems of many-valued logic using a third value, "possible" to deal with Aristotle's paradox of the sea of battle (Schumann and Florentin Smarandache). Meanwhile in 1921 Emile E. Post,an American mathematician, also introduced the formulation of additional truth degrees with $n \geq 2$, where n represent the truth values. But the famous contemporary logician Graham Priest also speak about the phenomenon of truth value glut and truthvalue gap.

In a sense the philosophical motivation for Many Valued Logic originates fundamentally from two phenomena in logic called truth value glut and truth value gap. Truth value glut, is when we come across in ordinary language sentences, where the sentence is forced to have both truth and falsity, and truth value gap indicates a linguistic phenomenon, where the sentence under consideration is neither true nor false. For example, consider the sentence '*This sentence is false*', imagine that it is true,then what it says is that it is false, hence it is false. Suppose on the other hand, that it is false, since it says that it is false, it becomes true. In either case the value we must obtain seems to question the inconsistency of the Law of Excluded Middle. All of Russell's paradoxes are instances of truth value glut: consider the famous case of set ofall those sets, which are not members of themselves. Examples of truth value gap is,

Old paradoxes like the Sorites (heap) or the falakros (bald man).In the case of the Sorites, the paradox is as follows: (i) One grain of sand is not a heap of sand. (ii) Adding one grain of sand to a collection of sand that is not a heap does not convert it into a heap. Therefore, (iii) One grain of sand will never go to make a heap of sand, nomatter how many grains of sand are added to it. Thus, the true premise (i) provides a false conclusion (iii) via a sequence of inferences using (ii). A solution that we can hope for within the purview of Many Valued Logic would be one that permits a graded

notion of inference, often called fuzzy logic.

Yet another example for truth values gap is, A man with one hair on his head is bald;If a man with 1 hair on his head is bald then a man with un2 is.

- If a man with 2 hairs on his head is bald then a man with 3 is.
- If a man with 9,999 hairs on his head is bald then a man with 10,000 is
- Therefore, a man with 10,000 hairs on his head is bald (Hyde 290).

Interestingly, both these paradoxes date back at least to 4^{th} century BC. The key to thesolution to these paradoxes seem to lie in multivaluedness or fuzzy logic. I have already pointed out that, Lukasiewicz introduced third value logic. He introduced a third value, added to 'true' and 'false' that he called 'possible' or 'undetermined', symbolically denoted by ½, 0 and 1 being used as usual to denote falsity and truth. More light can be thrown on the meaning of the third truth-value from the following passage redraftedfrom Lukasiewicz: The proposition 'I shall be in London at noon on 29 December of next year', can be neither true nor false on the basis of present time. The above sentenceif it were to be true, I should be in London the next year, thereby making it to be a necessary proposition, which is contradictory to the assumption. If it were false, on theother hand, my future presence in London would have to be impossible, which is alsocontradictory to the assumption (Baylis). Therefore, when we analyse the proposition considered at the moment, it is neither true nor false and must possessa third value, different from '0' or falsity and '1' or truth. This value can be designated by '1/2'. It corresponds 'the possible', and joins 'the true' and 'the false' as a 'thirdvalue.

Attribution of Mathematical Values

The classical two – valued logic can be extended into n-valued logics. If the cardinalvalue is n, then the logic is called n- valued. Finitely many valued logic asserts that the cardinal value is finite otherwise it is infinite many valued logic. During 1930s several n – valued logics were developed. The set T_n of truth values of n – valued logic is thus defined as -

Tn = {0 = 1/n-1, 2/n-1, 3/n-1, …… n-2/n-1, n-1/n-1 = 1} Hence7 Valued logic can be defined as

$T_7 = \{0 = 0/7\text{-}1, 1/7\text{-}1, 2/7\text{-}1, 3/7\text{-}1, 4/7\text{-}1, 5/7\text{-}1, 6/7\text{-}1 = 1\}$

These values can be interpreted as degrees of truth. Or previously it is pointed out thatfuzzy logic. The first series of n – valued logics for which was proposed by Lukasiewicz in the early 1930's as a generalization of his three – valued logic. For example, suppose a dog is sick, as is every day experience, we have the following possibilities:

1. The Dog is well - Is (True -1)
2. The Dog is not well - Is not (False - 0)
3. The Dog is well as well as not well - Is and Is not (True & False -2/6)
4. The Dog's condition is inexpressible as nothing can be said definitely - Isinexpressible (Indeterminant - 3/6)
5. The Dog is well but nothing can be said or is inexpressible - Is and isinexpressible (True & Indeterminant - 5/6)
6. The Dog is unwell but nothing can be said or is inexpressible - Is not and isinexpressible (False & Indeterminant - 1/6)
7. The Dog is well as well as unwell at the same time inexpressible as nothingcan be said - Is and Is not and is Inexpressible (True, False & Indeterminant - 4/6).

If we follow Luksiewicz logic, we could write Jaina Logic in the following way, suchas

Assigning logical numerical values to the seven fold judgment of Jaina Logic we get,

F	F&I	T&F	I	T,F&I	T&I	T
0	1/6	2/6	3/6	4/6	5/6	1

Here, indeterminate value or indescribable is 3/6 or ½ (Malathi)

Conclusion

To conclude, we have seen that, in Jainism, a particular object can be viewed from many dimensions, and each dimension has its own views. The term "*anekanta*" impliesthe ontological nature of reality, in which it means each and every object possesses infinite aspects and attitudes. We have seen that in Jaina seven valued logic, all the truth values are understood to be combinations in some way

or another of two classical values. Or in other words, Jain seven valued logic speaks only basically three values such as truth, false and indescribable. Opinion of Lukasiewicz is that 'If third value is introduced into logic, its very foundations itself will change. Graham Priest called it as truthvalue glut, that is, a sentence carrying the value of true and false together. Here it is 2/6 according to the principle of Lukasiewicz. At any rate, we have seen, as promised, the application of contemporary logical techniques to historical theories in Indian logic canbe just as fruitful as their application to historical theories in European knowledge.

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जगन्मिथ्यात्वस्य चित्सुखप्रतिपादितं लक्षणम्

डा. सन्तोष् .सि.आर् [1]

प्रबन्धसंग्रहः

अद्वैतदर्शने अखण्डैकत्वदर्शिनी अद्वैतसिद्धिः द्वैतमिथ्यात्वसिद्धिपूर्विका इति प्रपञ्चस्य मिथ्यात्वविषयिणी चिन्ता तद्दार्शनिकैः मुख्यप्रमेयत्वेनादृता । नह्यद्वैतानुसारं विश्वमिदं परमार्थसत्यम्। तत्र चिन्मात्रमस्ति त्रिकालेष्वपि अबाधितया प्रतिष्ठितं वस्तुसत्। सर्वथा असङ्गस्य अखण्डसद्वस्तुनः दृश्यप्रपञ्चेन सम्बन्धः अन्योन्यविरोधादेव अनुपपन्नः । तयोः सम्बन्धे सति सद्वस्तुनः अखण्डत्वमेव विनश्येत । आत्मन्यधिष्ठाने अविद्यया अध्यस्तमिदं दृश्यजगदिति, अधिष्ठानसत्तयैवास्य दृश्यजगतः व्यावहारिकसत्तावत्तया अवभासः। परमार्थतः चैतन्ये मरुमरीचिकावदवभासमानमिदं जगत् आत्यन्ततः शून्यभूतम् । तत्स्वरूपं मिथ्यामात्रमिति अद्वैतपक्षः । यदिदं जगत् अनुभूयते तन्न स्वल्पमपि विवर्तभूतत्वात् आत्मसत्ताव्यतिरिक्तम् । व्यवहारदशायां पृथक्त्वेन (व्यतिरिक्तसत्तया) केवलमिदं दृश्यं प्रतीयते । संसारसत्यत्ववादिनां पुरतः जगतः मिथ्यात्वं प्रसञ्जनीयमिति मिथ्यात्वविचारः प्रस्तुतः । विषयेस्मिन् अद्वैतचिन्तकस्य चित्सुखस्य विचारोत्र संगृहीतः ।

मिथ्यात्वम् ।

बाधज्ञाननिवर्त्यत्वमस्ति मिथ्यात्वमिति सामान्यतः सम्मतम्। अनिर्वचनीयत्वमेव तस्य सूक्ष्मार्थः। सत्त्वेन वा असत्त्वेन वा सदसत्त्वेन वा निर्वक्तुं अशक्यत्वमस्ति अनिर्वचनीयत्वम्। तत्त्वप्रदीपिकायां मिथ्यात्वस्य दश लक्षणानि प्रस्तुतानि । प्रमाणागम्यत्वम्, अप्रमाणज्ञानगम्यत्वम्, अयथार्थज्ञानगम्यत्वम्, सद्विलक्षणत्वम्, सदसद्विलक्षणत्वम्, अविद्यातत्कार्ययोरन्यतरत्वम्, ज्ञाननिवर्त्यत्वम्, प्रतिपन्नोपाधौ निषेधप्रतियोगित्वम्, प्रतिपन्नोपाधौ बाध्यत्वम्, स्वात्यन्ताभावसमानाधिकरणतया प्रतीयमानत्वम् इति भवन्ति तानि। अद्वैतसिद्ध्यां चित्सुखोक्तलक्षणेषु पूर्वपक्षिभिः सन्दर्शितानां दोषाणां निरासपूर्वकः परिष्कारः दृश्यते। तत्र चत्वारि मिथ्यात्वलक्षणानि निरूपितानि यथा सत्त्वात्यन्ताभावासत्त्वात्यन्ताभावरूपधर्मद्वयवत् वम् (सदसद्विलक्षणत्वम्), प्रतिपन्नोपाधौ त्रैकालिकनिषेधप्रतियोगित्वम्, ज्ञाननिवर्त्यत्वम्, स्वाश्रयनिष्ठात्यन्ताभावप्रतियो गित्वम् इति। मिथ्यात्वधर्मिणः प्रपञ्चस्य सदसदुभयविलक्षणत्वात् तत्स्वरूपविषये विचारासहत्वमस्ति। अन्ततो गत्वा सत्त्वासत्त्वाभ्यां सदसत्वेन वा अनिर्णेयत्वं मिथ्यात्वे विद्यते। केवलं प्रतीतिसत्यत्वमेव तत्स्वरूपम्। निरुपाख्यत्वं (निस्स्वरूपत्वम्) भवति मिथ्यात्वमिति बौद्धदर्शनम्। तत्प्रभावः अद्वैतिनां अनिर्वाच्यत्वप्रमेये भवितुं साध्यतास्ति।

यद्यपि मिथ्यात्वस्य तत्त्वप्रदीपिकोक्तानि दशलक्षणान्यपि द्वैतपदार्थस्य मिथ्यात्वमेव ससूक्ष्मं लक्षयन्तीति सर्वाण्येतानि अद्वैते अभिप्रेतान्येव तथापि सर्वेषामपि भावानां आश्रयत्वेन

1. Assistant Professor, Dept. of Sanskrit, Sree Narayana Guru College, Chelannur, Kozhikode, 673616, Mobile 9048751288

सम्मते प्रतियोगित्वमत्यन्ताभावं प्रति मृषात्मता, इति स्वकारिकया संकीर्तितं प्रतिपन्नोपाधौ निषेधप्रतियोगित्वमिति मिथ्यात्वस्याष्टमलक्षणम् एव सर्वथा निर्दुष्टमिति विचार्य चित्सुखेन तन्मात्रं समर्थितम्। अस्वीकृतत्वादेव लक्षणेतरेषु पूर्ववाद्याक्षेपाः नानेनाचार्येण समाधत्ताश्च। अद्वैताभिमतार्थे विमतदार्शनिकैः आक्षिप्ते तत्प्रत्युत्तरयेद् नेतरत्र इत्येवास्ति चित्सुखस्य वीक्षणम् ।

मिथ्यात्वधर्मवति शुक्तिरजतादौ भ्रमज्ञानगम्यत्वमेवेति तत्र प्रमाणागम्यत्वं सिद्धमस्ति ।तत्रापि प्रमाणगम्यत्वे नतु मिथ्यात्वं किन्तु भ्रमविषयस्य सत्यत्वमेव सिद्ध्येत्। अतः मिथ्यात्वनिर्वचनं यत् प्रमाणागम्यत्वमिति युक्तमेव । तथा अप्रमाणज्ञानगम्यत्वमपि भ्रमविषयतया मिथ्यावस्तुनि सिद्धमस्ति । ततः अयथार्थज्ञानगम्यत्वमपि उचितम्। सच्चेत् नैव बाध्येत इति सद्विलक्षणत्वमपि असदि सेत्स्यति। सर्वथा अविद्यमानत्वमस्ति असच्चेत् प्रतीयमानविषये भ्रमस्थले सत्ताप्रतिभासप्रतीत्या सदसद्विलक्षणत्वमपि मिथ्यात्वस्य लक्षणं स्यात्। अविद्यात्वं वा आरोपितत्वं वा मिथ्यावस्तुनि युक्तमिति तयोरन्यतरत्वमपि मिथ्यात्वमेव लक्षयेत् ।ज्ञानात् अज्ञानं निवर्तत इति ज्ञाननिवर्त्यत्वमपि मिथ्यात्वलक्षणमेव। एवं पूर्वोक्तानि सर्वाण्यपि मिथ्यात्वलक्षणानि अद्वैताभिमतान्यपि, तेषां लक्षणानां विषये प्रतिवादिनां तदीयसिद्धान्तानुसारं विप्रतिपत्तिः अस्तीति, अद्वैतानुगुणमेकं दोषनिर्दुष्टं लक्षणं चित्सुखेन स्वीकृतम्। तदस्ति पुर्वोक्तं प्रतिपन्नोपाधौ निषेधप्रतियोगित्वमिति ।

प्रतिपन्ने (स्वाश्रयत्वेनाभिमते) उपाधौ अत्यन्ताभावप्रतियोगित्वं अथवा नित्यं अविद्यमानत्वं मिथ्यात्वमिति चित्सुखाभिप्रायः। समेपि भावाः स्वोपादानकारणं आश्रयन्त इत्येतल्लोके प्रसिद्धम्। न तदन्यत्र (स्वोपादानकारणभिन्ने) तेषां निसर्गतः सत्तास्ति । यद्युपादानेपि कार्यस्य नित्यमविद्यमानत्वं तर्हि तन्मिथ्यैवेति निश्चेयम् । यस्माद् आश्रितानाम् अन्यत्र प्राप्त्यभावात् प्राप्तदेशेपि तथात्वे तदसत्त्वमेव शरणम्। यद्यपि तर्कदर्शने आकाशादिपरमाणवः निराश्रयाः तथापि चिद्भिन्नं सकलं विवर्तजालं अधिष्ठानचैतन्ये अध्यस्तमिति अद्वैताभिप्रायः। ततः विवर्ताश्र यनिष्ठात्यन्ताभावप्रतियोगित्वात् जगतः मिथ्यात्वं सिद्ध्यति । त्रिकालेषु अबाध्ये चिति अविद्यया कल्पितमस्ति दृश्यम् । नहि कल्पितेन सह चैतन्यस्य वास्तवसंसर्गः । कल्पितस्य न कथमपि वस्तुता युक्ता। अत एव कल्पिते ब्रह्माश्रयत्वस्य अभावात् ब्रह्मणस्तु सर्वथा निराश्रयत्वात् तन्निष्ठं अत्यन्ताभावप्रतियोगित्वं आत्मन्ययुक्तमिति कथमपि मिथ्यात्वनिरुक्तिः नात्मनि व्यभिचरति ।

संयोगविभागशब्दात्मविशेषगुणानां प्रदेशवृत्तीनां अव्याप्यवृत्तित्वं न्याये सिद्धान्तितम्। स्वात्यन्ताभावसमानाधिकरणत्वमेव अव्याप्यवृत्तित्वमिति, यत्रैव संयोगः तत्र तदत्यन्ताभावः उपपद्यते। अत एव प्रदेशभेदमादाय एकस्मिन्नाकाशे शब्दगुणस्य भावाभावौ समानाधिकृतौ इति मिथ्यात्वलक्षणं तत्र अर्थान्तरदूषितमिति तर्काभिप्रायः। किन्तु भावाभावयोः साक्षाद्विरोधात् स्वस्य स्वात्यन्ताभावस्य च सामानाधिकरण्यं अयुक्तमेव। एकस्मिन् अवयविनि अवयवभेदेन भावाभावौ स्यातां, नैकस्मिन्नवयवे। ततः प्रदेशोपाधिना एतयोः भावाभावयोः नैकाधिकरण्यं प्रतिपादनीयम्। नातः स्वाश्रयनिष्ठात्यन्ताभावप्रतियोगित्वमिति मिथ्यात्वलक्षणं भाववस्तुषु सम्भवति, यस्मादर्थान्तरदोषः स्यात्। नातः तार्किकाणां आशङ्का प्रसक्तात्र ।

मिथ्यात्वे प्रमाणम्

अंशिनः (अवयविनः) स्वांश (स्वावयव) निष्ठात्यन्ताभावप्रतियोगिनः अंशित्वात् इतरांशिवत् इत्यनुमानं मिथ्यात्वे प्रमाणमिति चित्सुखः । अनुमानमिदं अवलम्ब्य विमतः पटः एतत्तन्तुनिष्ठात्यन्ताभावप्रतियोगी अवयवित्वात् पटान्तरवत् इति पटस्य मिथ्यात्वं सिद्ध्यति।

एवं मिथ्यात्वसाधकमूलानुमितिः समस्तावयविनां मिथ्यात्वे दिङ्मार्गत्वेन वर्तते। पटमात्रे पक्षीकृते पटान्तरस्य एतत्तन्तुनिष्ठाभावाप्रतियोगित्वात् इहार्थान्तरत्वदोषभिया, तन्निवारणाय विमतः (पटविशेषः) इति विशेषणं पक्षे योजितम् । अत्रैतत्पटारम्भकास्तन्तवः एतत्तन्तवः। तत्र अन्योन्याभावादिव्यवच्छेदार्थं अत्यन्ताभावग्रहणम्। मिथ्यात्वानुमाने तन्तुनिष्ठात्यन्ताभावप्र तियोगीत्युक्ते तन्त्वन्तरमादायार्थान्तरता स्यात्। तन्निवारणार्थं एतत्तन्तुनिष्ठेत्युक्तम्। पटान्तरे त्वेतत्तन्तुभिरनारब्धे सुप्रसिद्धं साध्यम् ।

विमतः पटः एतत्तन्तुनिष्ठात्यन्ताभावप्रतियेगीति साधितः । किन्तु एतत्तन्तौ विद्यमानात्यन्ता भावः प्रामाणिको वा प्रातिभासिको वेति निर्णेतव्यः । अभावस्य प्रमाणिकत्वे तन्तुब्रह्मादौ यदत्यन्ताभावप्रतियोगित्वं पटप्रपञ्चादेः साधितं, तदत्यन्ताभावस्य सदा प्रामाणिकतया अद्वैतहानिर्स्यात् । किञ्च प्रतियोगिनिरूपणीयः हि यः कश्चन अभावः । अभावानां प्रामाणिकत्वे तन्निरूपकानां भावानामपि प्रामाण्यापत्या अद्वैतहानिरेव फलम् । अभावस्य प्रामाणिकत्वे तावत् रजते सीसभ्रमवेलायां सीसमेवेदं न रजतमिति प्रतीतौ रजते एव प्रातिभासिकरजतनिषेधप्रतियोगि त्वेपि तस्यामिथ्यात्वात् अर्थान्तरता भवति ।

द्वितीयस्य भाववस्तुनः अभावादावेदितं चिदेकत्वं आगमेन । पारमार्थिकतत्त्वस्य आवेदकत्वं (कालत्रयाबाध्यसत्त्वावगाहिज्ञानजनकत्वम्) श्रुतिमात्रनिष्ठमस्ति । प्रमाणान्तराणां व्यावहारि कतत्त्वावेदकत्वमात्रमिति तदुपस्थापितभावाभावाभ्यां पारमार्थिकं चिन्मात्रतत्त्वं न बाध्यते । न प्रमाणमात्रगम्यत्वात् सत्त्वमायाति देहात्मत्वादौ तथाभावाभावात्, अपि तु तात्त्विकप्रमाणगम्यत्वात्। नचैतत् ब्रह्मव्यतिरिक्तस्याभावस्य वा भावस्य वास्ति, येन अद्वैतसंकोचावकाशः स्यादिति भावः ।

किञ्च यत्प्रामाणिकाभावप्रतियोगी तत्प्रामाणिकमिति नास्ति नियमः, येन अत्र प्रतियोगिसत्त्वापत्या अद्वैतं हन्येत । अन्यथाख्यातिमते (न्याये) प्रामाणिकाभावप्रतियोगी शुक्तिरजतसंसर्गः, इदं रजतमिति संसर्गज्ञानादुत्पन्नः कुत्रचिद्देशे काले वा सन्निति न स्वीक्रियते । प्राभाकराणां अख्यातिमते संसर्गज्ञानाभावेपि संसृष्टव्यवहारोपनीतस्य संसर्गस्य प्रामाणिकाभावप्रतियोगित्वेपि सत्ता नास्ति । बौद्धानां विज्ञानवादे बहिष्ठरजतं बुद्धिरूपरजते आरोपितमस्ति । बहिष्ठरजतस्य प्रामाणिकाभावप्रतियोगित्वेपि न तत्सत्ता तत्राभिमता। नैवं वादिनः प्रमाणिकाभावप्रतियोगित्वात् भावानां प्रामाणिकसत्त्वं आमनन्ति । इह तु अनुमाने प्रामाणिकाभावप्रतियोगीति प्रतिभासिकात्यन्ताभावप्रतियोगित्वं साध्यं एतत्पटे अनङ्गीकारादेव परास्तमिति ज्ञातव्यम् ।

मिथ्यात्वानुमानस्य पक्षः प्रपञ्चः नागमेन सिद्धः, येन प्रामाण्यात् मिथ्यात्वानुमितिः बाध्येत। श्रुतितः प्रपञ्चासिद्धावपि न तावत्प्रपञ्चः शशविषाणवदत्यन्तं असत्, येन साध्यस्य आश्रयासिद्धिः मिथ्यात्वानुमाने स्यात्। आत्यन्तिकसत्त्वाभावेपि व्यावहारिकतत्त्वावेदकैः प्रमाणैः सिद्धं हि व्यावहारिकसत्तावत्वं प्रपञ्चस्य । सः प्रपञ्चः स्वाश्रयनिष्ठात्यन्ताभावप्रति योगित्वस्य साध्यस्याश्रयः इति नाश्रयासिद्धिरत्र । अद्वैते सदसद्विलक्षणमिति कोटयन्तरं विद्यते । कोट्यामस्यां व्यावहारिकप्रमाणसिद्धं जगतः व्यावहारिकसत्यत्वं घटते ।

लौकिकाः जगतः सत्यत्वं अनुभवन्ति नतु मिथ्यात्वम् । ततः प्रपञ्चः तत्त्वावेदकप्रमाणविषयः धर्मित्वात् आत्मवदिति प्रवञ्चसत्यत्वप्रतिपादिनी पूर्वपक्षशङ्का अद्वैतिभिः परिहर्तव्या। । ततः पार मार्थिकतत्त्वावेदकप्रमाणविषयत्वात् प्रपञ्चस्य परमार्थतत्त्वसिद्ध्या अद्वैतिनां जगन्मिथ्यात्वानुमानं बाधितं स्यात्। जगत्तु सत्यञ्च स्यात्।

किन्तु अनुमानेस्मिन् व्याप्यत्वासिद्धिः चित्सुखेन प्रदर्शिता । आत्मत्वमत्र उपाधिः। तत्त्वावेदकप्रमाणविषये आत्मनि आत्मत्वमस्तीति उपाधेः साध्यव्यापकत्वमस्ति । तथैव धर्मित्वहेतुमत्प्रपञ्चे आत्मत्वं नास्तीति उपाधेः साधनाव्यापकत्वञ्चोपपद्यत इति उपाधेः लक्षणं आत्मत्वे युक्तम्। साध्यव्यापकत्वे सति साधनाव्यापकत्वमस्ति उपाधेः लक्षणम् । किन्तु उपाधेः साध्यव्यापकत्वं निर्णेतुं साध्येन सह अन्वयव्याप्तिमत् व्यतिरेकव्याप्तिश्च (यत्र आत्मत्वाभावः तत्र तत्त्वावेदकप्रमाणगम्यत्वाभावः) एष्टव्या । आत्मत्वाभाववत्प्रपञ्चः प्रकृते पक्षः । अनुमानप्रयोगकाले सन्दिग्धसाध्यवत्तया पक्षे साध्याभावः अनिर्णीतः। ततः पक्षेतरं भवेत् व्यतिरेकव्याप्त्यधिकरणम्। इह पक्षेतराधिकरणे एतयोः उपाधिसाध्ययोः व्यतिरेकव्याप्त्यसिद्ध्या साध्यव्यापकत्वाभावात् उपाधित्वं आत्मत्वे अयुक्तमिति पूर्ववादिनः शङ्का अद्वैतिनं प्रत्यस्ति । अनया उपाधित्वं उपहन्येत ।

आशङ्कामिमां परिहर्तुं चित्सुखः शुक्तिरजतसंसर्गे अनात्मत्वं, तात्त्विकप्रमाणानां अविषयत्वञ्च प्रदर्शयति। तत्र तु धर्मित्वमस्ति, नात्मत्वं इति साधनाव्यापकत्वं च विद्यत इति पूर्वत्र प्रदर्शिता उपाधित्वहानिः नास्ति। अतः पूर्वपक्षिणा पूर्वं प्रदत्ता प्रपञ्चस्यास्य सत्यत्वसाधिका अनुमितिः असिद्धा भवेत्। शुक्तिरजतसंसर्गः न धर्मी मिथ्यात्वादिति संसर्गे धर्मित्वाभावं आक्षेप्तुं न शक्यते। तदा मिथ्यात्वहेतुं प्रति संसर्गः धर्मी नवेति प्रश्नः स्यात्। संसर्गः मिथ्यात्वस्य धर्मी चेत् संसर्गे धर्मित्वं अशक्यनिषेधं स्यात्। यदि न धर्मी तर्हि धर्मित्वनिषेधकमिथ्यात्वहेतोः आश्रयासिद्धत्वात् संसर्गे धर्मित्वं निषेद्धुमशक्यम्। मिथ्यात्वादेव धर्मित्वनिषेधः। मिथ्यात्वाभावः संसर्गे चेत् अमिथ्यात्वं च तत्र प्रसज्यते । नैवं मिथ्यात्वात् धर्मित्वं निषेधयोगमस्तीति चित्सुखाभिप्रायः ।

पारमार्थिकदृष्ट्या जगदसदेव। किन्तु ज्ञानात्तस्य बाधपर्यन्तं प्रपञ्चस्य व्यवहाराङ्गतया देहात्मभाववदेव सत्यत्वेन व्यवहारः उपपन्नः। दृश्यविषये दूषणभूषणादिभिः विहितं व्यावहारिकप्रमाणसिद्धं अबाधितं व्यावहारिकं सत्यत्वं वादिप्रतिवादिमध्यस्थाः सर्वेपि जानन्ति, न पारमार्थिकसत्यत्वम् । सर्वथा अबाधितं सत्यं ब्रह्ममात्रमिति वेदान्ताः । ब्रह्मणि आगमेतरं प्रमाणं नास्ति। व्यावहारिकसत्यत्वं न सत्यविशेषः , प्रत्युत व्यावहारिकप्रमाणानां विषयत्वमस्ति। प्राचीनबौद्धदर्शने संवृतेः (संवृणोति तत्त्वमिति संवृतिरविद्या) सत्यत्वं परिगृहीतम्। कुमारिलभट्टस्य मीमांसामते बौद्धानां संवृतिसत्यत्वं अनभिमतमस्ति । किन्तु अद्वैतसिद्धान्ते व्यावहारिकपारमार्थिकदृष्टिभेदेन अविद्यायाः सत्त्वासत्त्वे अभिमते । ततः प्राचीनानां बौद्धानां संवृतिसत्यत्वे प्रदर्शितः भाट्टानां विरोधः चित्सुखेनापास्तः। मिथ्यात्वस्य अनुमाने नहि स्वरूपासिद्धिः । यतः नतु पक्षः हेत्वभाववानस्ति। हेत्वाभाववत्पक्षतावच्छेदकत्वं भवति स्वरूपासिद्धत्वम् । अवयवत्वं पटे निश्चितम् । एतत्तन्तुनिष्ठात्यन्ताभावाप्रतियोगी आत्मा अत्र विपक्षः। तस्मिन्नवयवित्वाभावात् न विरोधः । नातः मिथ्यात्वानुमाने अस्मिन् अनैकान्तिकत्वञ्च।

मिथ्यात्वानुमाने प्रत्यक्षविरोधपरिहारः

प्रत्यक्षेण तन्तुषु पटाप्रतियोगित्वं (साध्याभावः) निश्चितमस्ति । ततः तन्तुनिष्ठ पटप्रतियोगित्वं बाधितमिति पुर्ववादिनां आक्षेपः । किन्तु अंशनिष्ठांशिप्रतियोगित्वं स्वीकुर्वता अद्वैतिना इह तन्तुषु पटः इति प्रत्यक्षप्रमाणं नाभिप्रेतम्।आकाशनीलिमाग्राहिणः प्रत्यक्षस्य विरोधेपि आकाशमरूपि विभुत्वादात्मवत् इत्याद्यनुमानं उदेति । दृढतरैः न्यायैः अर्थाभावे अवगते जायमानं प्रत्यक्षं प्रत्यक्षाभास इति न अनुमानस्य अनुदयः इति प्रत्यग्स्वरूपः अत्र अभिप्रैति। तथा सति अग्निः शीतः पदार्थत्वात् हिमवत् इत्यनुमानेपि न प्रत्यक्षबाधः इति पूर्वपक्षाक्षेपः आयाति । किन्तु यद्धेतोः

साध्याभावः उभयवादिसम्प्रतिपन्नेन केनचित्प्रमाणेन निश्चितः, तद्धेतुः बाध्यते इति चित्सुखः समाधत्ते। उभयसम्मतविरोधिप्रमाणाभावात् न मिथ्यात्वानुमाने बाधदोषः। अतः विवादास्पदीभूतः प्रपञ्चः सत्यः प्रमाणसिद्धत्वात् आत्मवत् इति सत्प्रतिपक्षः निरस्तः इति चित्सुखस्याभिप्रायः। इह प्रमाणसिद्धत्वं हेतुः असिद्धः। यस्मात् नहि प्रत्यक्षमपि तत्त्वावेदकं, ततः प्रत्यक्षाश्रितानुमानादीनां तथात्वं पूर्वमेव सिद्धम्।

वेदान्तानां पौर्वापर्यनिरूपणतः अद्वैतश्रुतिरेव मुख्येति दार्शनिकलोके विचिन्त्यते। श्रुतिवाक्यानाम् अद्वैतश्रुतिविशेषकतया एव प्रामाण्यम्। मृत्तिकेत्येव सत्यं इत्यादिभिः श्रुतिभिः न मृदादिसत्यत्वं छान्दोग्ये प्रतिपाद्यते येन शेषिविरोधः स्यात्। अतः सा श्रुतिः कारणव्यतिरेकेण कार्यमनिर्वचनीयं इत्येतावन्मात्रपरा हि। अद्वैतश्रुतिस्तु प्रधानत्वात् अनन्यपरा इति अद्वैतसिद्धान्तः। औपनिषदां एकविज्ञानेन सर्वविज्ञानप्रतिज्ञां उपपादयितुं, ब्रह्मणः सर्वकारणतया सर्वकार्यैः अनन्यत्वं दृष्टान्तयित्वा ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा इति ब्रह्ममात्रस्य सत्यत्वं उपसंहरति छान्दोग्योपनिषद्। सा न कथमपि मृदादीनां सत्यतामाह। नातः मिथ्यात्वानुमितौ आगमविरोधः विद्यते।

सत्प्रतिपक्षे अनुमाने बाधकस्तर्कः

विवादस्पदीभूतः प्रपञ्चः सत्यः प्रमाणसिद्धत्वात् आत्मवदिति सत्प्रतिपक्षे चित्सुखेन बाधकस्तर्कः आनीतः। भेदस्य सत्यत्वे दृग्दृश्ययोः सम्बन्धानुपपत्तिः अत्र बाधिका। नहि दृग्दृश्ययोः सम्बन्धविषये सार्वत्रिकी व्यवस्था विद्यते, यया तयोः सम्बन्धः स्यात्। अत्र इन्द्रियसम्बन्धेन वा विषयविषयिभावेन वा न दृग्दृश्यसम्बन्धः युक्तः। यतः इन्द्रियसम्बन्धम् अन्तरा ईश्वरे विषयज्ञानं, युक्तावस्थायां योगिषु अर्थस्फुरणं, लौकिकेषु प्रत्यभिज्ञा च विद्यते। किञ्च न विषयविषयिणावपि अदोषेण पूर्ववादिभिः लक्षितौ। ततः न तयोः सम्बन्धश्च विचारयोगः। आत्मन्यध्यस्तं जगत् सिद्ध्यतीति न प्रपञ्चसत्यत्ववादी अभ्युपैति। किञ्च दृश्यत्वानुपपत्तिरपि प्रपञ्चसत्यत्वानुमानस्य बाधिका।

मीमांसायां कर्मभेदः शब्दान्तराभ्याससंख्यासंज्ञागुणप्रकरणान्तरैः निरूपितः। भेदमिथ्यात्वे तेषामप्रामाण्यं जायते इति पुर्ववादी आक्षिपति। किन्तु व्यावहारिकभेदमाश्रित्यैव मीमांसायां शब्दान्तरादिभिः कर्मभेदस्य प्रतिपादनमिति अद्वैतमतम्।

मिथ्यात्वानुमानस्य मिथ्यात्वम्

अद्वैतसिद्धान्ते मिथ्यात्वानुमानेन जगन्मिथ्यात्वमुक्तम्। अनुमानमपि प्रपञ्चान्तर्गतमिति सर्वविदितम्। किन्तु मिथ्यात्वानुमानमिदं स्वस्य (मिथ्यात्वानुमानस्यैव) मिथ्यात्वं उपपादयितुं अशक्यमिति पूर्वपक्षः। यदि मिथ्यात्वानुमाने अन्तर्गतं मिथ्यात्वं अनुमानान्तरेण तर्हि अनुमानान्तरगतस्य मिथ्यात्वस्यापि अनुमानान्तरापेक्षया अनवस्था जायते। मिथ्यात्वानुमानादेव स्वकीयमिथ्यात्वसिद्धौ स्वात्मनि स्ववृत्तिरिति आत्माश्रयदोषश्च आपद्यते इति पूर्ववादी।

जगन्मिथ्यात्वानुमानं स्वमिथ्यात्वमपि साधयतीति अद्वैतदर्शनमभ्युपगच्छति। यथा हि शब्दादयः शब्दत्वाक्रान्तं शब्दजातं विषयीकुर्वन् स्वमपि विषयीकरोति, यथा वा सर्वप्रपञ्चसत्यत्वानुमानं स्वात्मन्यपि सत्यतां साधयतीति द्वैतिभिः अभिमन्यते यथा वा स्वाध्यायो अध्येतव्यः इत्यध्ययनविधिः स्वाध्यायशब्दवाच्यसमस्तवेदराशेरध्ययनं विदधानः सन् तदन्तर्वर्तिनः स्वात्मनोपि अध्ययनं विधत्ते तद्वत् तेषु यः परिहारः तत्तद्दर्शनेषु विहितः सोऽत्रापि समानः इति चित्सुखाभिप्रायः। भाट्टानां मते स्वाध्यायविधिः (स्वाध्यायो अध्येतव्यः इति) वेदाखिलस्याध्ययनं

विधीयत इति विचार्यते । प्राभाकराणां मते तावत् अध्यापनविधिः (अष्टवर्षं ब्राह्मणं उपनयीत तमध्यापयीत इति) समग्रवेदाध्ययनं विधत्ते। भाट्टप्राभाकरयोर्मध्ये अध्ययनविधिविषये मतभेदः अस्ति । भाट्टमतप्रतिपत्या हि चित्सुखः प्रथमं स्वाध्यायविधौ दृष्टान्तसिद्धिं दर्शितवान् । तथापि अध्यापनविधिप्रयुक्ताध्ययनेपि नहि दृष्टान्तासिद्धिरिति चित्सुखस्य अभिप्रायः। अध्यापनविधिः समग्रं वेदाध्ययनं विदधानः सन् स्वविषयाध्ययनञ्च विधत्त इति, सोपि दृष्टान्तः एवेति चित्सुखः ।

एवं वेदानां अध्ययनं अध्ययनविधिप्रयुक्तं वा अध्यापनविधिप्रयुक्तं वास्तु उभयत्रापि दृष्टन्तता घटते। तदनुरोधेन जगन्मिथ्यात्वानुमानं स्वस्मिन्नपि मिथ्यात्वं साधयतीति अद्वैतदर्शनम्। एकमेवाद्वितीयं, सत्यं ज्ञानं अनन्तं ब्रह्म, नेह नानास्ति किञ्चन इत्याद्यागमोपि प्रपञ्चमिथ्यात्वमेव अभिव्यनक्ति। आगमस्यैव पारमार्थिकतत्त्वावेदकत्वं प्रत्यक्षादीनां तावत् व्यावहारिकतत्त्वा वेदकत्वमात्रमिति नागमस्य इतरप्रमाणैः विरोधः । किञ्चागमानां परस्परपराहतिरपि नास्त्यत्र मिथ्यात्वविषये । एवं विशुद्धचिदि अनिर्वचनीयया अविद्यया प्रतिभासमानः प्रपञ्चः व्यावहारिकसत्ताविशिष्टोपि वास्तवसत्ताशून्यः इति, तस्य मिथ्यात्वस्वरूपं अद्वैते प्रतिपादितम् ।

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महाभारते सूचिताः जीविकाः – एकमध्ययनम्

डा.के.रतीशः[1]

उपक्रमः

'यदिहास्ति तदन्यत्र यन्नेहास्ति न तद् क्वचिद्' इति महाभारतमुद्दिश्य यदुक्तं तद् तथ्यमेव। यतो हि मानवजीवनसम्बन्धिनः ये सदंशाः सन्ति तत्सर्वं महाभारते सुचितं विद्यते । तत्र अनेकाः जीवनोपाधयः जीवितवृत्तयश्च सुचिताः सन्ति । चातुर्वर्ण्ये तत्रस्थानां वर्णानां विविधाः जीविकाः निर्दिष्टाः वर्तन्ते । किन्तु तदनन्तरकाले मिश्रवर्णानां वर्णसङ्कराणां चाविर्भावोऽभवत् । तेषामपि विभिन्नाः जीविकाः अभवन् । तत्सर्वमपि सामान्येन महाभारते वर्णितमस्ति ।

शिल्पिनः

प्रारम्भकाले जीविकाः न पैतृकवृत्तयः आसन् । तदानीं जनानां वर्णसमुदायादयः जीवितवृत्तीराधारीकृत्य निर्णेतुं न शक्तमासीत् । जनमेजयस्य यज्ञवेदिकायाः निर्मितिः सूतेन कृतमिति महाभारते सुचितं विद्यते । किन्तु तदनन्तरं जीविकाः परम्परया आगताः आसन् इति तत्रैव वर्णितमस्ति । यद्यपि कौशीतकीब्राह्मणादिषु शिल्पशब्दः नृत्यवाद्यादिसम्बन्धसूचकः तथापि महाभारते कलाकरकौशलादीनां सूचकरूपेण शब्दोऽयं प्रयुज्यते । नारदस्मृतिः शब्दस्यास्य प्रयोगः सुवर्णरजतदारुशिलादिषु प्रवृत्तिरित्यर्थे प्रयुक्तं वर्तते ।

राजशिल्पिः

इन्द्रप्रस्थस्य निर्मितौ करकौशलसमर्थानां बहूनां प्रवृत्तिः वर्तते । एवञ्च सङ्करवर्णिकानां योगदानमप्यस्ति तत्र । तथा च दुर्गाणां संरक्षणे जीर्णोद्धारणे च एते कर्मकराः नियुक्ताः आसन् । एते च कर्मकराः राजशिल्पिनः इति प्रसिद्धाः सन्ति । इतरेभ्यः शिल्पिभ्यः राजशिल्पिनः व्यतिरिक्ताः विदग्धाश्च भवन्ति । समाजे एतेषां स्थानमप्यत्युन्नतमासीत्। तदानीं करकौशले विदग्धाः, लोहे कर्मकराः, शिलायां प्रवर्तकाः, गृहसेवकाः, कायिककर्मकराः, इत्यादिगणेषु विदग्धाः आसन् ।

सौधकराः

गृहनिर्मितौ कुशलाः सन्ति सौधकराः । ते च स्थपतयः इति विख्याताः । गृहेषु सौधेषु च अलङ्कारप्रवृत्तयः, प्रासादानां भित्तिकायाः उपरिभागस्य च चमत्कारश्चैतेषां प्रवृत्तिरासीत् । नगरनिर्मितिश्चैते नगरकाराः एव कुर्वन्ति ।

सुवर्णकारः

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1 Dr. K. Retheesh, Associate Professor, Department of Sanskrit University College, Thiruvananthapuram, E-mail : kretheesh72@gmail.com, Mob: 9495631147

प्राचीनभारतीयसमाजे लोहेषु ये कर्म कुर्वन्ति तेषु उन्नतस्थानीयाः आसन् सुवर्णकाराः । स्वर्णरजतरत्नादिषु आभरणनिर्मितिरेव सुवर्णकाराणां प्रवृत्तिः । ते सुवर्णकर्तारः, हिरण्यकर्तारः इति च विख्याताः । महाभारते विश्वकर्मा इति ख्याताः सुवर्णकाराः विभिन्नानामाभरणानां निर्मितिमकुर्वन् । एवमेव ते देवानां दिव्यवाहनानां सृष्टिं चाकुर्वन् । ते विविधानां पात्राणां निर्मितिरप्यकुर्वन् । सुवर्णकाराः एव तदानीं विभिन्नानामाभरणानां कर्तारः आसन्। लोहमलानां त्यागाय ते लोहानामग्निशुद्धिमकुर्वन्।

चित्रकारः

ये जनाः चित्राणां लेखनं कुर्वन्ति ते चित्रकाराः इति महाभारतं सुचयति । चित्रकाराः वस्तुतः शिल्पिभिः सह सम्बन्धिनः भवन्ति । चित्राणां दर्शनानन्तरमपि शिल्पनिर्मितिर्भवत्येव । महाभारते चित्रनिर्मितेः विकसितं रूपं द्रष्टुं शक्यते।

तक्ष्णः

दारुरूपाणां निर्मितौ वैदग्ध्यवन्तः एव तक्ष्णाः। ते च रथानां गार्हिकोपकरणानां च निर्माणं कुर्वन्ति । आयोगववंशजाः एव तक्ष्णवृत्तिं कुर्वन्तीति महाभारतं सुचयति । परशुरेव तेषां मुख्योपकरणम् । वैदिककालेष्वपि ते तष्ट्रः तक्षणः इत्यादि शब्दैः व्यवहृताः सन्ति । वर्धकी, तक्षः इति च तक्ष्णानां नामान्तरमस्ति ।

रजकः

मलिनवस्त्राणां शुद्धीकरणं क्षाराणां सहाय्येन ये कुर्वन्ति ते रजकाः इति प्रसिद्धाः । समाजे ते अधःस्थानीयाः भवन्ति । रजकेभ्यः भोजनस्वीकारः ब्राह्मणस्य निषिद्ध एव । वस्त्राणां विमलीकरणं शोषणं च तेषां वृत्तिरेव ।

वायकः

सूत्रैः वस्त्रनिर्माणे प्रगल्भाः एव वायकाः । तेषां तन्तुवायानां स्थानमपि समाजे/धः एव । सूत्रकर्मविशारदाः एव वायकाः भवन्ति । दुकूलानि शोभनवस्त्राणि, चित्रपटाः इत्यादयः वायकैः रचिताः सन्ति।

कुलालः

कुलालवृत्तिः वैदिकयुगे/पि प्रसिद्धा जीविकास्ति । कुलालेषु कुम्भकाराः महाकुम्भकाराश्च सन्ति । महाभारते/पि कुम्भकारः सुचितः वर्तते । कुलालाः विभिन्नेषु ऋतुषु मृदः संस्करणं कृत्वा घटादीनां तथा घटचक्रस्यापि निर्माणं कुर्वन्ति । मृदा घटादीन् कृत्वा अग्निसंस्करणमपि कुर्वन्ति ।

नापितः

मानवानां जीवने नापितानां स्थानं महदस्ति । विशेषावसरेष्वपि मुण्डनादि क्षौरस्य प्राधान्यमस्ति। महाभारते ग्रामीणस्यापि जीविकारूपेण क्षौरं वर्णितं वर्तते। केशालङ्कार एव नापितेन कृतमासीत् ।

चर्मकारः

चर्मैः यः कर्म करोति स चर्मकारः चर्मकृत् चर्मावकर्ता इति च विख्यातः अस्ति । तादृशः जनविभागः वर्तते इति महाभारतं सूचयति । विविधानां मृगचर्मणां संस्करणं क्रयविक्रयादिकं च ते कुर्वन्ति । उक्तं च महाभारते –

दीक्षितस्य कदर्यस्य क्रतुविक्रयिकस्य च ।

तक्ष्णश्चर्मावकर्तुश्च पुंश्चाल्या रजकस्य च ॥ (महाभारतम् XII.36.29)

तैलिकः

विभिन्नानां तैलानां निर्मातारः एव तैलिकाः । तिलादीनां बीजेभ्यः तैलस्य निर्मितिः यन्त्रसाहाय्येनैव कृतमासीत् । तैलिकः तैलकारः इति नाम्नापि प्रसिद्धः आसीत् ।

आङ्गारिकः

अर्धदग्धकाष्ठखण्डानां निर्माणमेव आङ्गारिकाणां वृत्तिरस्ति । आङ्गारिकः अङ्गारकारकः इति च ख्यातः वर्तते । लोहैः आयुधादीनां निर्मितौ तेषां साहाय्यमावश्यकमासीत् । महाभारते आङ्गारिकस्य सूचना वर्तते ।

'मालाकारोपमो राजन् भव माऽऽङ्गारिकोपमः' इति । (महाभारतम् XII. 71.20)

मैरेयकः

मैरेयस्य मद्यादिकस्य निर्माता भवति मैरेयकः । मद्यस्य निर्मितिरुपभोगश्च प्राचीनभारते प्रचरितमासीत् । महाभारतेऽपि धान्येभ्यः बीजेभ्यश्च स्वादिष्ठस्य मद्यस्य निर्मातारः सूचितः वर्तते। मैरेयकः मद्यस्य निर्माणं व्यापारश्च कुर्वन्ति । मैरेयकैः निर्मितं मद्यं मैरेयमिति प्रसिद्धमासीत् । सुरा, मद्यं, सोमा इत्यादीनां मैरेयकविशेषाणां, पानागारः इति मद्यशालायाश्च सूचना महाभारते वर्तते । वस्तुतः महाभारते मद्यपानस्य वर्ज्यरूपेण वर्णनमेवास्ति । मद्यपानां समुन्नतस्थानं समाजे नैवासीत्। उक्तं च महाभारते –

पानागारनिवेशाश्च वेश्याः प्रापणिकास्तथा ।
कुशीलवाः सकितवाः ये चान्ये केचिदीदृशाः ॥ (महाभारतम् XII.88.14)

इषुकारः

शल्यकर्ता एव इषुकारः इति प्रसिद्धः अस्ति । बाणादीनां निर्मितिरेवास्य वृत्तिः । कुन्तदण्डादीनां निर्माणमपि इषुकारः करोति ।

मालाकारः

पुष्पैः मालादीनां निर्मितिः यः करोति स एव मालाकारः । अनेकविधानां सुन्दरपुष्पनिर्मितिः मालाकाराणां वृत्तिः आसीत् । विविधानां सुगन्धतैलानां चन्दनादिसुगन्धद्रव्याणां च निर्मातारः व्यापारिणः च महाभारते सुचिताः सन्ति । पुष्पमालादीनां निर्मितिः स्त्रीभिरपि कृतमासीत् । तादृशः स्त्रीजनः मालिनी इति प्रसिद्धासीत् ।

चिकित्सकः

महाभारतयुगे वैद्यशास्त्रमतीवविकसितमासीत् । आयुर्वेदशास्त्रं, कषायादीनामुत्पादः, रसायनादिविधयः च प्रचुरमासीत्तदानीम् । राजकीययवैद्याः चासन् । तथापि समाजे वैद्यानां स्थानमधः आसीत् । चिकित्सकेभ्यः अन्नस्वीकारः ब्राह्मणानां निषिद्धमासीत् ।

दैवज्ञः

महाभारते ज्योतिःशास्त्रज्ञः दैवज्ञः इति, हस्तरेखाशास्त्रज्ञः सामुद्रिकः इति च प्रसिद्धः आसीत् । तदानीं राजसभायामेव दैवज्ञः आसीत् । तादृशः राजकीयदैवज्ञः सामुद्रिकशास्त्रे मुखलक्षणशास्त्रे च पण्डितः, शकुनव्याख्याता, प्रकृतिदुरितानां निवारणे तन्त्रज्ञः चासीत् ।

गायकादयः

गायकाः, नर्तकाः, नटाः, विदूषकाः, कायिकाभ्यासिनः, इत्यादयः केचन जनविभागाः

तेषां कलावैभवैः जीविकां कुर्वन्ति । हास्यानुकरणं, विणागायनं, स्तुतिपाठः, सेवकवृत्तिः, इत्यादिकमपि महाभारते जीविकारूपेण वणितमस्ति । विग्रहादीनां निर्मितिं कृत्वापि तदानीं जनाः जीवन्ति स्म । सकितवाः, कृत्रिमकारिणश्चासन् । एवं नौकाकाराः आसन् मद्गुराः । सैन्यसेवकाः, गणिकाः च समाजे आसन् । गणिकावृत्तिः प्राचीनकालादारभ्य भारते जीविकारूपेणासीत् । राज्ञां तथा प्रभूणां च केलीगृहेषु वेश्यास्त्रीयः आसन् ।

गृहसेवकाः

गार्हिकवृत्तयः च महाभारते वर्णिताः वर्तन्ते । तदानीं सूदाः सूपनिर्माणे भोज्यालङ्कारे च प्रगल्भाः आसन् । ते सूपकाराः इति ख्याताः आसन् । सैरन्ध्री इति प्रसिद्धाः गृहसेविकाः आसन् । केशालङ्कारः, पुष्पैः हारादीनां निर्माणं च सैरन्ध्री करोति ।

वन्यवृत्तयः

वन्यवृत्तयः सामान्येन रौद्रकर्माणि सन्ति । पक्षिणां हननं, मृगहननं, मत्स्यबन्धनं चास्मिन् विभागेf्न्तिर्भवन्ति । राजानः सामान्येन विनोदार्थं मृगयां कुर्वन्ति स्म । लुब्धकः शलाकधूर्ता इति च प्रसिद्धः जनविभागः नित्यवृत्तिकारूपेण मृगहननमकरोत् । एवं व्याधाः निषादाश्च मृगमांसव्यापारिणः आसन् । यष्टिः, शलाका, क्षारकः पञ्जरः च पक्षिग्रहणाय स्वीकृताः आसन् । स्नायमयाः पाशाः, उन्माथश्चोपयुज्यापि पक्षिणां ग्रहणमकरोत् मत्स्यबन्धनमपि मुख्या जीविकासीत् महाभारतकालेषु । निषादविशेषाणां मुख्यं भोज्यं मत्स्यमासीत् । क्षारकस्य साहाय्येनापि मत्स्यबन्धनमकरोदिति महाभारते वर्णितं विद्यते।

उपसंहारः

चातुर्वर्ण्ये तदन्तर्गतानां जनानां वृत्तयः सुप्रसिद्धाः सन्ति । महाभारतकाले वर्णचतुष्टयवत् मिश्रवर्णानां सङ्कराणां च सान्निध्यमासीत् समाजे । एतेषां सर्वेषामपि विभिन्नाः जीविकाः महाभारते वर्णिताः सन्ति। तेषु केचन समाजे समुन्नतं स्थानमलङ्कुर्वन्ति स्म । केचन तावत् अधःस्थाः आसन् ।

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अध्यासस्वरूपविचारः शारीरकमीमांसायां सिद्धान्तबिन्दौ च आशङ्कितविरोधपरिहारश्च

डा. अजिकुमार् पि. वि[1]

शोधसारः

अद्वैतवेदान्तदर्शने अतिविस्तृताः निबन्धाः सन्ति येषु प्रस्थानत्रयान्तर्गतशारीरकमीमांसाभाष्यं तदीयव्याख्या भामती नाम भाष्यतात्पर्यटीका तथा दशश्लोकीव्याख्यात्मकः सिद्धान्तबिन्दुश्च अन्यतमाः। एते सर्वे अपि अध्यासस्वरूपव्याख्यानेनैव प्रवर्तन्ते। भामती शारीरकभाष्यटीका इति तस्याः अध्यासस्वरूपविचारः स्वाभाविकः। किन्तु सिद्धान्तबिन्दुकारः दशश्लोकीव्याख्यायां प्रवृत्तः सन्नपि पूर्वाचार्यमतानुयायी सन् अध्यासस्वरूपव्याख्यां प्रस्तौति। किमेतेषां विचारे भेदः समन्वय वेति शोधनमत्र चिकीर्ष्यते।

मुख्यशब्दाः - *अध्यासः, शङ्कराचार्यः, वाचस्पतिमिश्रः, भामती, सिद्धान्तबिन्दुः मधुसूदनसरस्वतिः।*

अद्वैतवेदान्तशास्त्रे सामान्यतः सर्वेऽपि ग्रन्थाः अध्यासविचारेणैव प्रारभन्ते। ग्रन्थस्य अनुबन्धचतुष्टयस्य प्रतिपादनमनेनैव कृतं भवेदिति ग्रन्थकाराणामभिमतं स्यात्। शारीरकमीमांसकभाष्यकारः शङ्कराचार्यः किमर्थं स्वयं भाष्यरचनायां प्रवृत्तः इति बोधयितुम् उपोद्घातभाष्यमरचयत् – युष्मदस्मदित्यादिरूपम्। समस्तस्यापि लोकस्य लौकिकवैदिकव्यवहाराणां कर्मकाण्डसम्बन्धिनां ज्ञानकाण्डसंबन्धिनाञ्च अध्यासमूलकतां प्रदर्श्य तदनुगुणदृष्टान्तान् च प्रदर्श्य तन्निराकरणाय शारीरकमीमांसाभाष्यरचनायां प्रवृत्तः इति भाष्यकारः प्रतिजानीते। अयमेव पन्थाः पश्चात्कालिकैरपि व्याख्यातृभिः अनुवर्तितः इति तेषां ग्रन्थानामनुशीलनेन ज्ञायते। तथा च शास्त्रस्य गतिसामान्यता संरक्षिता दृश्यते। शङ्करभगवत्पादकृतलघुग्रन्थेषु अन्यतमः भवति दशश्लोकात्मकः दशश्लोकी। तदीयव्याख्या मधुसूदनसरस्वतीभिः सिद्धान्तबिन्दुनाम्ना कृता भवति। तत्र अध्यासविषये यो विचारः दृश्यते तत्कथं शारीरकमीमांसायाः उपोद्घातभाष्येण संबन्धितः इति शोधयितुमेषः यत्नः क्रियते।

मधुसूदनसरस्वतेः परिचयः

उपलब्धोल्लेखैः ज्ञायते यदेते अद्वैतवेदान्तशास्त्रस्य प्रकाण्डविद्वांसः क्रिस्त्वोः पश्चात् षोडशशतकस्य अन्त्यपादात् सप्तदशशतकस्य मध्यं यावत् स्वजीवनेन भुवमिममलङ्कृतवानिति। अद्वैतसिद्धेः मङ्गलश्लोकाद् ज्ञायते यत् श्रीरामविश्वेश्वरमाधवाः एतेषां गुरवः आसन्निति। एतेषां कर्तृत्वे दश ग्रन्थाः उपलभ्यन्ते। ते च यथा सिद्धान्तबिन्दुः, वेदान्तकल्पलतिका, संक्षेपशारीरकव्याख्या, अद्वैतसिद्धिः, गूढार्थदीपिका, अद्वैतरत्नरक्षणम्, प्रस्थानभेदः, महिम्नस्तोत्रव्याख्या, भक्तिरसायनम्,

1 Associate Professor, Department of Vedanta, Government Sanskrit College Tripunithura

एवं भागवतव्याख्या च। तर्कशास्त्रे कृतहस्तानाम् अद्वैतरत्नरक्षणे कटिबद्धानामेतेषां श्रीकृष्णपादचरणयोः अचञ्चला भक्तिरासीदिति कृतीनाम् अध्ययनेन ज्ञायते। श्रीकृणभक्तः सन्नपि शिवमहिम्नस्तोत्रव्याख्यामकुर्वन्निति शिवविष्ण्वोः भेददर्शिनो नासन्नेते इत्यपि ज्ञायते।

सिद्धान्तबिन्दुनामकग्रन्थस्य परिचयः

अद्वैतवेदान्तशास्त्रस्य प्रचारकैः भगवत्पादशङ्कराचार्यैः कृतः वेदान्ततत्त्वप्रतिपादकः श्लोकसङ्ग्रहः भवति दशश्लोकी। इममाश्रित्य मधुसूदनसरस्वतीभिः रचितः प्रबन्धः भवति सिद्धान्तबिन्दुः। दशभिः श्लोकैः मूलग्रन्थकारेण गुम्फिताः अर्थाः प्रबन्धकारेण सविस्तरं प्रतिपादिताः यत्र आत्मानात्मनौ, ज्ञानाज्ञाने, अध्यासः, जीवेश्वरसंबन्धिनः विभिन्नवादाः अन्यतमाः। तत्त्वमसिमहावाक्यमत्र श्लोकव्याख्यया प्रबन्धकारेण प्रस्तुता भवति। प्रथमाष्टमश्लोकयोः व्याख्या अतिविस्तृता भवति। वेदान्तशास्त्रस्य या अस्ति शिक्षाप्रणाली अध्यारोपवादन्यायेन प्रसिद्धा सा अत्र ग्रन्थकारेण अनुवर्तिता दृश्यते। शारीरकमीमांसायाः उपोद्धाते प्रस्तुतः अध्यासविचारः विस्तृतरूपेण प्रथमश्लोकव्याख्यायां प्रदर्शितः। वेदान्तपरिभाषादिप्रकरणग्रन्थेषु प्रदर्शिताः जगत्सृष्टिसंबन्धिविचाराः अष्टमश्लोकव्याख्यायां निरूपिताः। अत्र प्रथमश्लोके विचारितानाम् अध्याससंबन्धिविषयाणाम् उपोद्धातभाष्यगतविचारैः साधर्म्यशोधनं मुख्यतया चिकीर्ष्यते इति तदर्थं यतते।

वेदान्तशास्त्रमिदम् अतिगूढार्थप्रतिपादकं लौकिकविषयासक्तबुद्धीनां दुर्ग्राह्यम् इति तत्तत्कालिकैः आचार्यैः तत्त्वबोधनाय कृताः नैके ग्रन्थाः । तदुक्तं दशश्लोकीविषये सिद्धान्तबिन्दुकारेण - इह खलु साक्षात्परम्परया वा सर्वानेव जीवान् समुद्दिधीर्षुः भगवान् आचार्यः श्रीशङ्करोऽनात्मभ्यो विवेकेन आत्मानं नित्यशुद्धबुद्धमुक्तस्वभावं संक्षेपेण बोधयितुं दशश्लोकीं प्रणिनाय। (सिद्धान्तबिन्दुः) इति। स्वोक्तवाक्यस्य साङ्गत्ये – अनात्मभ्यो विवेकेन आत्मानं बोधयितुमित्यत्र – सन्दिहमानः आशङ्कते – नन्विदङ्कारास्पदेभ्यो इत्यादिवाक्येन। सन्देहोऽयम् इतरग्रन्थेषु अपि दृश्यते यथा भाष्यतात्पर्यटीकायां वाचस्पतिमिश्रकृतायां भामत्यामादावेव – यदसन्दिगधमप्रयोजनञ्च न तत्प्रेक्षावतां प्रतिपित्सागोचरः... इत्यादिरूपेण। व्यापकविरुद्धोपलब्धिमुखेन तत्र यः सन्देहः उन्नीतः स एवात्रापि ज्ञातज्ञापकत्वात् निष्प्रयोजनत्वाच्च आत्मतत्त्वप्रतिपादनं व्यर्थमिति उन्नीतम्। वस्तुतः शारीरकमीमांसाभाष्यकारेण अपि एतमेव सन्देहं परिहर्तुम् अध्याससंबन्धिविचारः युष्मदस्मत्प्रत्ययगोचरयोः ...(ब्रह्मसूत्रशाङ्करभाष्यम्) इत्यादिरूपेण सविस्तरं प्रतिपादितम्। अध्यासे समर्थिते तन्मूलतयैव सर्वप्रमाणप्रमेयव्यवहारे सिद्धे तदपाकरणाय ब्रह्मजिज्ञासा कार्येति अथातो ब्रह्मजिज्ञासा इत्यादिशास्त्रप्रवृत्तिं समर्थयति भाष्ये। भाष्यटीकायां प्रवृत्तः वाचस्पतिमिश्रः अपि युष्मदस्मदित्यादिरूपवाक्यप्रवृत्तौ हेतुमन्विषमाणः अहंप्रत्ययसिद्धस्य आत्मानुभवस्य ज्ञातत्वात्, ततोऽपि दुखानुवर्तनात् प्रयोजनाभावे शास्त्रप्रवृत्तिः निष्प्रयोजना इति प्रस्तुत्य, अहंप्रत्ययस्य अध्यासात्मकतां बोधयितुं भाष्यकारः युष्मदस्मदित्यादिरूपं भाष्यमरचयत् इति ज्ञापयति। महाजनप्रवर्तितपथमनुसरन् सिद्धान्तबिन्दुकारोऽपि अहङ्कारास्पदस्य आत्मनः ज्ञातत्वात् ततोऽपि दुःखानुवर्तनात् निष्प्रयोजनत्वमाशङ्क्य स्वयं परिहरति -चिद्धास्यत्वेन इत्यादिग्रन्थांशेन। इदङ्कारास्पदानामपि देहेन्द्रियमनसाम् अहङ्कारास्पदत्वेन अनुभवः भवति – अहं स्थूलः कृशः इत्यादिरूपेण। तस्मात् अहमित्यनुभवात् आत्मबोधः अस्तीति न वक्तव्यम् इति। शास्त्रीयं ब्रह्मात्मैकत्वज्ञानमेव प्रदर्शिताविवेकस्य निवर्तकमति तदर्थं महावाक्यजन्यं ज्ञानं प्रमापकं भवति। महावाक्यं शास्त्रान्तर्गतमिति तद्गतपदानामर्थबोधनाय शास्त्रमेवाश्रयणीयमिति

तत्त्वमसि वाक्यगतयोः तत्त्वंपदयोः अर्थज्ञापनाय भगवत्पादः दशश्लोकीं प्रणिनाय या च आचार्यमधुसूदनसरस्वतीभिः सिद्धान्तबिन्दुरिति प्रबन्धेन सविशदं व्याख्याता। तत्र प्राथमिकैः त्रिभिः श्लोकैः मोक्षभागितया अभ्यर्हिततरस्य त्वंपदार्थस्य व्याख्या इति सिद्धान्तबिन्दुकारः। त्वंपदार्थे इतरदार्शनिकानां विप्रतिपत्तीः प्रदर्श्य तन्निराकरणात्मकतया श्लोकव्याख्या प्रस्तुता।

देहात्मप्रत्ययस्य अध्यासरूपत्वम्

अद्वैतसिद्धान्तानुसारं सर्वेपि व्यवहाराः अध्यासमाश्रित्यैव प्रवर्तन्ते। प्रदर्शयितुं चैतत् शारीरकभाष्ये उपोद्घातो निबद्धः भाष्यकारेण। यद्यपि अहंप्रत्ययेन गम्यः आत्मा तदितरतया विषयतया शरीरादीनां च बोधः ततश्च अद्वैतशास्त्रविषयस्य ज्ञातत्वात् पुनः जिज्ञास्यता नास्ति, अपि च ज्ञातेऽपि तस्मिन् निर्धारितप्रयोजनस्य मोक्षस्य दुःखाभावरूपस्य असिद्धिः। पुनः किमर्थं शास्त्रप्रवृत्तिरिति सन्देहं मनसि निधायैव भगवता भाष्यकारेण युष्मदस्मदित्यादिरूपम् उपोद्घातभाष्यं रचितम्। तथा च अहंप्रत्ययगम्यः आत्मा शरीदादिभ्यः भिन्नतया वस्तुतो न केनापि ज्ञायते। यद्यपि शास्त्रबुद्धिमवलम्ब्य ये वादं कुर्वन्ति ते तन्मतमुपस्थापयन्ति तथापि लौकिकव्यवहारे ते देहात्मप्रत्ययवादिनो भवन्ति। तदेव भाष्यकारेण पश्वादिभिश्चाविशेषात् इति पर्यन्तभाष्यभागेन प्रदर्शितम्। एवं देहात्मप्रत्ययस्य अध्यासात्मकता या तत्र प्रदर्शिता तामेव प्रथमश्लोकव्याख्यानेन सिद्धान्तबिन्दुकारः प्रदर्शयति। उक्तं च ग्रन्थे – तेन देहमारभ्य केवलभोक्तृपर्यन्तानां तत्तद्वाद्य भिमतानामनात्मत्वं प्रतिज्ञातं भवति। देहात्मप्रत्ययस्य अनात्मत्वे हेतुरुक्तः अनैकान्तिकत्वात् इति श्लोके। अस्य व्यभिचारित्वात् विनाशित्वात् इत्यर्थः। नित्यस्यापरिच्छिन्नस्य सर्वव्यापिनः आत्मनः अभावो न सम्भवति। देहेन्द्रियादीनाम् अभावप्रतियोगित्वं सम्भवत्येवेति तेषां आत्मत्वं नोचितम्।

प्रमातृत्रादिव्यवहाराणाम् अनात्मत्वम्

आत्मनः कालत्रये अपि अभावो न भवति। तथा आत्मा बोधरूपश्च भवति। बोधरूपस्य आत्मनः सुषुप्तौ साक्षिरूपेण सत्त्वं बोधयितुं सुषुप्त्येकसिद्धः इत्युक्तम्। यदि सुषुप्तौ बोधरूपः आत्मा नास्ति तर्हि गाढं मूढोऽहमस्वाप्समिति उत्थितस्य परामर्शो नोपपद्येत। प्रमातृत्रादिव्वहाराः व्यभिचारिणोऽपि तत्साक्षिणः अव्यभिचारित्वमस्ति इति उल्लिखन् ग्रन्थकारः प्रमातृत्रादिव्यवहारा णामध्याससिद्धतां वक्तुमुपक्रमते। अत्रायं सन्देहः – प्रमा नाम यथार्थज्ञानम्। प्रमाश्रयश्च प्रमाता। सः एव प्रदीपवत् सर्वाभासक इति स्थितौ कथं तस्य अध्यस्यता इति। अत्रैवमस्ति समाधानम् यत् विकारित्वेन स्वविकारसाक्षित्वानुपपत्तेः दृश्यस्य द्रष्टृत्वाभावात् प्रमातुश्च परिणामित्वेन दृश्यत्वात् इति सिद्धान्तबिन्दौ। शारीरकमीमांसायामपि दृश्यते – तमेतमविद्याख्यमात्मानात्मनोः इतरेतराध्यासं पुरस्कृत्य सर्वे प्रमाणप्रमेयव्यवहाराः लौकिकाः वैदिकाश्च प्रवृत्ताः सर्वाणि च शास्त्राणि विधिप्रतिषेधमोक्षपराणीति। अत्र यद्यपि प्रमातुः अध्यासरूपता नोक्ता तथापि अग्रे उच्यते – देहेन्द्रियादिषु अहंममाभिमानरहितस्य प्रमातृत्वानुपपत्तौ प्रमाणप्रवृत्त्यनुपपत्तेः इति। .. तत्प्रकरणञ्चैवमुपसंह्रियते – न चानध्यस्तात्मभावेन देहेन कश्चिद्व्याप्रियते। इति। प्रमातुः अध्यासरूपत्वं प्रदर्शयत्येव तत्र भाष्यकारः। अयमेव प्रसङ्गः अनुवर्तितः सिद्धान्तबिन्दुकारेणापि। प्रमाता च विकारी इति तस्य स्वसाक्षित्वं नोपपद्यते। स्वयं च प्रमाता दृश्यमिति तस्य द्रष्टृत्वं न सम्भवति। देहस्य अध्यस्तात्मभावस्य एव प्रमातृत्वम्। दृश्यस्य जडस्य कथं प्रमाश्रयत्वमिति सन्देहे चित्प्रतिबिम्बग्राहकत्वात् चित्तादात्म्याध्यासाद्वेति समाधानम्।

कथमात्मनः प्रतिबिम्बः

आत्मा नीरूपत्वात् निरवयवत्वात् च नेन्द्रियग्रह्यः इति वेदान्तिनां सिद्धान्तः चेदेवं कथं

तस्य प्रतिबम्बः, तदभावे च कथं प्रमाश्रयत्वेन प्रमातृत्वमिति सन्देहः। चाक्षुषप्रतिबिम्बस्यैव प्रतिबिम्बकल्पने रूपाद्यपेक्षत्वम् इति न्यायात् सन्देहस्य निराकरणम्। एवमेव रूपरहितस्यापि शब्दस्य प्रतिशब्दसम्भवात् तथा साक्षिप्रत्यक्षस्याकाशस्य सलिले प्रतिबिम्बसम्भवाच्च रूपरहितत्वे अपि प्रतिबिम्बोपपत्तिः। तथा च रूपं रूपं प्रतिरूपं बभूव इत्याद्याः श्रुतयः प्रतिबिम्बसमर्थिकाश्च। एवमन्तःकरणस्य प्रतिबिम्बाध्यासद्वारा आत्मनः प्रमातृत्वम्। शारीरकभाष्ये पूर्वोक्तवत् देहेन्द्रियादिषु .. इत्यारभ्य न चैतस्मिन् सर्वस्मिन् असति असङ्गस्यात्मनः प्रमातृत्वमुपपद्यते इत्यन्तेन ग्रन्थेन आत्मनः प्रमातृत्वं प्रदर्शितम्। अन्तःकरणस्य तद्धर्माणाञ्चात्मनि अध्यस्तत्वादेव देहन्द्रियादिषु प्रमातृत्वं सिद्ध्यति। विना प्रमातृत्वं प्रमाणानां प्रवृत्तिः न सम्भवति। असति प्रमातरि कथं प्रमाणानि प्रवर्तेरन्। प्रमाणानि इत्यनेन इन्द्रियाणि विवक्षितानि। तदेव स्पष्टीक्रियते – न हीन्द्रियाण्यनुपादाय प्रत्यक्षादिव्यवहारः सम्भवतीत्यनेन। विना च किमप्यधिष्ठानम् इन्द्रियाणां प्रवृत्तिः न सम्भवति। शरीरमेवेन्द्रियाणामधिष्ठानम्। किन्तु जडस्य शरीरस्य अधिष्ठानत्वेन किं प्रयोजनम्। तत एव उक्तं भाष्ये – न चानध्यस्तात्मभावेन देहेन कश्चिद् व्याप्रियते इति। अत्र च अध्यासः इत्यनेन देहेन्द्रियादिषु आत्मभावाध्यासः उच्यते। तथा च आत्मनः प्रमातृत्वम्। आत्मनि प्रमातरि सिद्धे प्रमाणानाम् इन्द्रियाणां प्रवृत्तिः जायते। एतेन प्राणिमात्रव्यवहारस्य आधारः अध्यास इति सिद्धान्तः। प्रपञ्चस्य आध्यासिकताम् आश्रित्यैव समस्तस्य वेदान्तशास्त्रस्य प्रवृत्तिः।

अध्यासे अनुपपत्तिः

अद्वैतानुसारं सर्वेषां व्यवहाराणाम् अध्यसाश्रित्वे उक्ते, अध्यासे एव अनुपपत्तिः प्रदर्श्यते, यतः अध्यासे निराकृते समस्तम् अपि अद्वैतं निराकृतं स्यादिति पूर्वपक्षिणाम्मतम्। अयमेव विचारः नन्वध्यासोऽपि नोपपद्यते इति ग्रन्थांशेन सिद्धान्तबिन्दुकारः प्रस्तौति। एवं विचार्यते – आत्मनि अनात्माध्यसो वा अनात्मनि आत्माध्यासो वेति। तत्र आत्मनि अनात्माध्यासः सर्वथा नोपपद्यते। यतः आत्मा स्वप्रकाशः, सर्वथा अवभासमानः च। तत्र कथमनात्माध्यासः। अपि च सादृश्यादिहेतुभिर्भवति अध्यासः। आत्मा सादृश्यादिरहित इति अध्यासानुपपत्तिः। अनात्मनि आत्माध्यासोऽपि नोपपद्यते। यतः अनात्मा मिथ्येति अद्वैतसिद्धान्तः। तत्र कथमात्माध्यासः। मिथ्यावस्तुनः अधिष्ठानत्वानुपपत्तिः, तस्य सत्यत्वे तु सत्यस्य कदापि निवृत्त्यभावात् अनिर्मोक्षश्च। श्रुतयश्च ज्ञानात् अज्ञाननिवृत्तिं दर्शयित्वा प्रपञ्चस्य मिथ्यात्वं द्रढयन्ति। अयमेव विचारः युष्मदस्मत्प्रत्ययगोचरयोः इत्यारभ्य अध्यासः मिथ्या भवितुं युक्तम् इत्यन्तेन भाष्यग्रन्थेन सूचितः । तथा च तत्रोक्तं यत् चिदात्मा स्वयंप्रकाशः अहमनुभवसिद्धः इति सर्वलोकप्रसिद्धः, तत्र कथं मिथ्यावस्तुनः अध्यासः इति। एवमध्यासानुपपत्तिः भाष्ये अपि प्रदर्शिता। समाधानं च तत्र उक्तं – तथापि इत्यादिना भाष्यग्रन्थेन।

सिद्धान्तबिन्दौ सिद्धान्त्यैकदेशिमतोपस्थापनमपि दृश्यते – आत्मनि अध्यस्ततया एवानात्मनि सिद्धेः इत्यादिरूपेण। तेषामयमभिप्रायः – आत्मनि अध्यस्तत्वात् अनात्मा सिद्ध्यति। एवमध्यस्तात्मभावे अनात्मनि आत्माध्यासः इति। अत्र आत्माश्रयदोषः अस्ति। अनात्माध्यासेन आत्मनः दोषसादृश्यसंभवात् इत्यदिरूपेण। तथा च प्रथमम् आत्मनि अनात्माध्यासे कल्प्यते इति चिन्तयन्तु। अध्याससिद्धौ अधिष्ठाने दोषसादृश्यादिकं भवेत् । यथा शुक्तिकायाम्। एवमात्मनि अधिष्ठाने दोषादिकं कल्पनीयम्। कल्पमानं च अविद्ययेति अविद्याकल्पिते दोषसहिते आत्मनि अविद्यया अनात्माध्यासस्वीकारेण आत्माश्रयदोषप्रसक्तिः। अतः आत्मनि अनात्माध्यासो वा अनात्मनि आत्माध्यासो वेति विकल्पो नोपपद्यते। अपि चात्मा स्वप्रकाशः इति तत्र कथमविद्यायाः

सम्भवः? आत्मनि अविद्या अध्यस्तेति उच्यमाने प्रदर्शितात्माश्रयदोषः। अविद्या अनध्यस्तेति चेत् अविद्या वास्तविकी इति कदापि तस्याः अनिवृत्तिः इति अनिर्मोक्षः च यात्। अन्योऽपि दोषः अत्र स्याद् यत् सर्वमपि अध्यासमूलमुच्येत तर्हि भ्रमप्रमेदिरूपा व्यवस्थापि न स्यात्। सर्वस्यापि अध्यासमूलकत्वात् भ्रमत्वसिद्धेः। एक एव आत्मा प्रमाणप्रमेयप्रमितिरूप इति स्वीकारे विज्ञानमेकमेव प्रमात्रादिरूपमिति सगतमतप्रसक्तिश्च इति बहुधा अध्यासोपपत्तिदूषणं प्रदर्शितं सिद्धान्तबिन्दुकारेण।

प्रदर्शितानुपपत्तिनिराकरणम्

तथापि इत्यादिभाष्यग्रन्थेन अध्यासे अनुपपत्तीः निराक्रियन्ते। यद्यपि स्वप्रकाशे अहंप्रत्ययगोचरे आत्मनि अनात्माध्यासः अनुपपन्नः तथापि तत्र अन्योन्यस्मिन् अन्योन्यात्मकताम् अन्योन्यधर्मांश्च अध्यस्य अत्यन्ताविविक्तयोः धर्मधर्मिणोः मिथ्याज्ञाननिमित्तः सत्यानृते मिथुनीकृत्य अहमिदं ममेदमिति नैसर्गिकोऽयं लोकव्यवहारः इति। भाष्यकारवचनं समर्थयन् स्वोक्तपूर्वपक्षनिराकरणाय प्रवृत्तः मधुसूदनसरस्वतिः एवं प्रस्तौति – अहं मनुष्यः कर्ता.. इत्यादिरूपेण। आत्मबोधकः अहं प्रत्ययः अहं मनुष्यः अहं कर्ता इत्यादिरूपेण व्यवह्रियमाणः सर्वलोकसिद्धः। अयं व्यवहारः स्मृतिरूपः इति वक्तुं न शक्यते, प्रत्यक्षतया अनुभूयमानत्वात्। अस्यानुभवस्य प्रमात्वमपि न, श्रुतियुक्तिभ्यां बाध्यमानत्वात्। श्रुतयश्च 'योऽयं विज्ञानमयः प्राणेषु' इत्याद्याः आत्मनः अकर्त्तृत्वादिकं समर्थयन्ति। विकारि परिच्छिन्नमिति तस्यानात्मत्वमित्यादियुक्तिभिश्च अहंप्रत्ययस्य आत्मत्वं निराक्रियते। तथा च अहंशब्दस्य आत्मत्वग्रहणे तेन च गृह्यमाणशरीरविशेषस्यात्मत्वात्, तस्य च विकारित्वात् घटपटादिवत् तस्य अनित्यत्वापत्तिः इति युक्त्या अहंप्रत्ययस्य आत्मत्वानुपपत्तिः। अपि चाहंप्रत्ययगम्यस्य आत्मनः कर्तृत्वाद्यभ्युपगमे तस्य वास्तवत्वापत्तौ अनिर्मोक्षः, आत्मनः स्वप्रकाशत्वानभ्युपगमे जगदान्ध्यप्रसङ्ग इत्याद्यनेकयुक्तिभिः अहंप्रत्ययस्याध्यासात्मकत्वं स्वीकर्तव्यं भवति। इदमेव मतं भामतीकारेणापि अध्यासभाष्यव्याख्याप्रसङ्गे सविस्तरं प्रतिपादितम्।

एवं श्रुतियुक्तिभ्यामहंप्रत्ययगम्यस्य आत्मनः भ्रमात्मकत्वे सिद्धे तत्कारणं कल्पनीयं भवति। कल्प्यमानञ्च तदात्मनि अध्यस्ततयैव धर्मिग्राहकमानेन न जानामीति साक्षिप्रतीतिसिद्धमनिर्वाच्यमज्ञानमेव तत् इति सिद्धान्तबिन्दुः। अत्रैवं विचार्यते – किमिदम् अज्ञानं ज्ञानाभावरूपं वेति। ज्ञानाभाव एवाज्ञानमिति प्राभाकरमीमांसामतनिराकरणाय एवं विचार्यते। ज्ञानं नित्यमिति तदभावः नोपपद्यते इत्यतः ज्ञानाभावमज्ञानमिति मतं नोपपद्यते। मायास्वरूपप्रतिपादकश्रुतिभ्यः अज्ञानस्य अनिर्वाच्यत्वम् अनृतत्वं तत्त्वज्ञननिवर्त्यत्वं सिध्यति। तदिदमज्ञनमेव परस्पराध्यासे कारणम्। अध्यासः अनादिरिति तत्र आत्माश्रयादिदोषप्रसङ्गः नास्ति। अध्यासस्य अनादित्वं – स्वाभाविकत्वमेव भाष्यकारेण नैसर्गिकोऽयं लोकव्यवहार इति असूचयत्।

एवमध्यासे समर्थिते कथं तस्य प्रवृत्तिरिति प्रदर्शयति – तेनाज्ञानाध्यासविशिष्टचैतन्ये अहङ्काराध्यासः इत्यादिरूपेण सिद्धान्तबिन्दौ। तथा च प्रथमम् अज्ञानाध्यासविशिष्टचैतन्ये अहङ्कारः अध्यस्यति। अहंविशिष्टे आत्मनि कामसङ्कल्पाद्यहङ्कारधर्माणां तथा काणत्वादीन्द्रियधर्माणां चाध्यासः। एवमहङ्कारादिविशिष्टे आत्मनि स्थूलत्वादिदेहधर्माः, तत्पुरस्कारेण च मनुष्यत्वाद्याकाराध्यासः। मनुष्यादिविशिष्टे चात्मनि पुत्रभार्यादिसाकल्यवैकल्यादिधर्माध्यासः। अत्र स्यादेवं शङ्का यत् भाष्यकारेण उपोद्घातभाष्यान्ते तद्यथा इत्यारभ्य प्रदर्शिताध्यासेभ्यः अयं क्रमः भिन्न इति। अत्र भाष्यकारः बाह्यधर्माणां देहादिधर्माणां च आत्मनि अध्यासे दृष्टान्तानेव

प्रदर्शयितुमिच्छति न तु तदीयक्रमः। सिद्धान्तबिन्दुकारश्च क्रमप्रदर्शनेनैव तद्गतदृष्टान्तान् प्रादर्शयत्। पूर्वपूर्वाध्यासमूल एवोत्तरोत्तराध्यासानां प्रवृत्तिरिति अनादित्वमपि अध्यासस्य सिध्यति। अयमेव अभिप्रायः नैसर्गिकपदं प्रयुञ्जता भाष्यकारेण शारीरकस्य उपोद्घाते सूचितः ।

अध्यासस्य अनादित्वे समर्थिते स्मृतिरूपः परत्र पूर्वदृष्टावभासः अध्यासः इति तल्लक्षणं वदतो भाष्यकारस्य स्वमतविरोधः सिद्धान्तबिन्दुकारमतविरोधो वेति आशङ्का स्यात्। प्रथमं तावत् सिद्धान्तबिन्दुकारमतेन विरोधमाशङ्क्य परिहारः उच्यते। तेनैव भाष्यकारस्य स्वमतविरोधमपि परिहृतं स्यात्। स्मृतिरूपः परत्र पूर्वदृष्टावभासोऽध्यास इति लक्षणानुसारम् अध्यासस्य स्मृतिरूपत्वात् संस्कारजन्यत्वात् पूर्वदृष्टापेक्षया अनादित्वं विरुध्येतेति सन्देहः। बिन्दुकारेणैवेदमाक्षेपमेवं प्रतिक्षिपति – न, कार्याध्यासाभिप्रायत्वात्तस्येति। स्मृतिरूपः परत्र पूर्वदृष्टावभासः इत्येतल्लक्षणं कार्याध्यासपरम्। तत्र तु पूर्वदृष्टापेक्षा अस्ति। अनादित्वं तु कारणाध्यासदृष्ट्या उक्तम्। तदेव भाष्ये सत्यानृते मिथुनीकृत्येति वचनेन तथा नैसर्गिकशब्दप्रयोगेन च भाष्यकारेण प्रतिपादितम्। अतः अध्यासस्वरूपे समर्थिते तदाश्रितव्यवहाराः इति तेषां लौकिकानां वैदिकानाञ्च अध्यासाश्रितत्वं सिध्यति। तत्स्वरूपविषये च आचार्ययोः मतभेदमपि नास्ति इति विचारसङ्ग्रहः।

उपयुक्तग्रन्थसूची

मधुसूदनसरस्वतिः अद्वैतसिद्धिः निर्णयसागमुद्रणालयः,मुम्बै।

शङ्कराचार्यः, ब्रह्मसूत्रशाङ्करभाष्यम्, निर्णयसागरमुद्रणालयः मुम्बै

महादेवशास्त्री बाक्रे – संशोधकः ब्रह्मसूत्रशाङ्करभाष्यम् भाष्यरत्नप्रभा-भामती-न्यायनिर्णयोपतम्, निर्णयसागरमुद्रणालयः मुम्बै।

मधुसूदनसरस्वतिः सिद्धान्तबिन्दुः, अच्युतग्रन्थमाला काशी।

व्युत्पत्तिवादोक्तदिशा कर्माख्यातार्थविचारः

डा.अजिमोन् सी.एस्[1]

श्री गदाधरभट्टाचार्यः व्युत्पत्तिवादे द्वितीयाकारकप्रथमखण्डे कर्माख्यातार्थं विचारयति। तत्र फलमेव कर्माख्यातार्थः इति उक्तमस्ति। ग्रामो गम्यते इत्यत्र ते इत्याखातस्य संयोगरूपं फलमर्थः। नव्यमते धातोः फलावच्छिन्नव्यापारः एवार्थः। गम् धातोः संयोगानुकूल व्यापारः इत्यर्थः। अतः ग्रामो गम्यते इति वाक्यात् संयोगानुकूलव्यापारजन्यसंयोगाश्रयः ग्रामः इत्यर्थः भविष्यति। पक्षे अस्मिन् फलस्य द्विवारं भानमस्ति। अत्र यदि कर्माख्यातस्य फलमित्यर्थः न स्वीकरोति तर्हि ग्रामो गम्यते इत्यत्र संयोगरूपफलाश्रयत्वं ग्रामे न प्रतीयेत। अत्र अयं संयोगः ग्रामे विशेषणं एव। धातूपस्थितसंयोगरूपं फलं तु धात्वर्थव्यापारे विशेषणं भवतीत्यतः तस्य संयोगस्य ग्रामे विशेषणं भवितुं न शक्यते। तस्य कारणं तु एकत्र विशेषणत्वेन अन्वितस्य अन्यत्र विशेषणत्वेनान्वयासंभवात् इत्येतदेव। तस्मात् ग्रामे विशेषणीभूतं संयोगरूपं फलं कर्माख्यातोपस्थाप्यं भवतीति आचार्यमतम्। फलावच्छिन्नव्यापारे धातोः शक्तिः उक्ता अस्ति न तु व्यापारावच्छिन्नफले तस्य शक्ति प्रतिपादिता अस्ति। यस्य यद्रूपेण वा यदवच्छिन्नत्वेन वा शक्तिः कल्प्यते तेनैव रूपेण वा तदवच्छिन्नत्वेन वा तद्विषयकशाब्दबोधः भवेत्। न तु शक्तौ अवच्छेदकत्वेन वर्तमानस्य शाबदबोधे अवच्छिन्नत्वं भवेत्। तस्मात् धातुजन्यसंयोगादिरूपस्य फलस्य शक्तौ विशेषणत्वमेव कल्पितं इत्यतः तस्य शाब्दबोधे अपि विशेषणत्वेन भानं अवश्यमेव। अतः व्यापारविशेष्यत्वेन भासमानस्य फलस्य कर्माख्यातेन उपस्थितिः वाच्या। तदुच्यते व्युत्पत्तिवादे- यादृशविशेष्यविशेषणभावापन्नयोः पदशक्यता तादृशविशेष्यविशेषणभावापन्नयोरेव शाब्दबोधे भानसंभवात्, न तु विपरीतविशेषणविशेष्यभावापन्नयोः (गदाधरभट्टः 2011, 230) इति।

किन्तु अस्मिन् मते फलस्य द्विधा भानमस्तीति तद्वारणाय धातोः फले व्यापारे च पृथक् शक्तिद्वयं स्वीकार्यम् इति पूर्वपक्षः। ग्रामं गच्छति इत्यादि कर्त्राख्यातस्थले व्यापारे विशेषणं भवति फलं-संयोगादयः। धातोः पृथक् शक्तिद्वयस्वीकारे तुव्युत्पत्तिवैचित्र्येण कर्त्राख्यातस्थले व्यापारविशेषणत्वेन भासमानस्य अस्य फलस्य कर्माख्यातस्थले व्यापारविशेष्यत्वेन प्रतिपादयितुं शक्यते। एवं चेत् फलस्य द्विधा भानं न स्यात् ग्रामादेः कर्मत्वप्रतीतौ अनुपपत्तिरपि न स्यात्। व्यापारे विशेष्यतया भासमानस्य फलस्य ग्रामे विशेषणतया भानसंभवात् ग्रामस्य कर्मत्वं सिद्ध्यति इति पूर्वपक्षस्याशयः। अत्र व्यत्पत्तिवैचित्र्येण इत्यस्य एवं प्रतिपादनं करोति रामानुज ताताचार्य महाभागाः-फलविशिष्टव्यापारविषयकशाब्दबोधे द्वितीयान्तसमभिव्याहृतकर्त्राख्यातज्ञानस्य, व्यापारविशिष्टफलविषयकशाब्दबोधे कर्माख्यातसमभिव्याहृतप्रथमान्तपदज्ञानस्य कारणत्वमिति

1. Dr. Ajimon C S is Assistant Professor of Nyaya, Govt. Ayurveda College, Kannur. csajimon@gmail.com, , mob-9846394138

कार्यकारणभाववैचित्र्येणेत्यर्थः इति (रामानुजताताचार्यः 227)।

पूर्वपक्षमतखण्डनम् ।

फले व्यापारे च पृथक् शक्तिद्वयमिति मतं सिद्धान्ती नाङ्गीकुर्वन्ति। तथा स्वीकारे शाब्दसामग्रीनिष्ठसमानविषयकानुमितिप्रतिबन्धकतायां फलोपस्थितेः व्यापारोपस्थितेः च निवेशनमावश्यकम् इत्यतः तत्र गौरवमस्तीति सिद्धान्तपक्षः। फलविशिष्टव्यापारे एका शक्तिस्वीकारे तु विशिष्टव्यापारविषयकोपस्थितेः एकस्या एव निवेशनमावश्यकमिति पक्षे अस्मिन् लाघवो वर्तते। अतः पूर्वपक्षमतं नाङ्गीकुर्वन्ति भट्टाचार्यः।

अत्र न केवलं प्रतिबन्धकतायां उपस्थितिद्वयनिवेशनात्मकं गौरवं अपि तु धातोः फले व्यापारे पृथक् शक्तिस्वीकारे स्पन्दभेदप्रकारकसंयोगविशेष्यकशाब्दबोधमुद्धिश्य गमनं न स्पन्दः इति अनिष्टः प्रयोगः स्यादेव। यतः गम् धातोः संपूर्वकयुज् धातु समानार्थकत्वभ्रमः यस्य जातः तस्य गमनं न स्पन्दः इत्यत्र गमनपदेन संयोगस्य विशेष्यतया उपस्थितिसंभवात् तस्मिन् संयोगे स्पन्दभेदान्वयः शक्यते। तद्वत् गम् धात्वर्थे यथार्थज्ञानवतः पुरुषस्यापि गम् धातुपस्थित संयोगरूपफले स्पन्दभोदान्वयः संभवात् गमनं न स्पन्दः इति प्रयोगापत्तिः स्यात्। तादृशप्रयोगवारणं दुष्करमेव यतः संयोगविशेष्यकस्पन्दभेदप्रकारकान्वयबोधसामग्र्याः संयोगविशेष्यकवृत्तिज्ञानजन्यसंयोगोपस्थितेः गमनं न स्पन्दः इत्यत्र सत्वात् इति सिद्धान्ती वदति।तदुच्यते –संयोगादिविशेष्यकवृत्तिज्ञानजन्यतदुपस्थितिघटितायास्तथाविधान्वयबोधसामग्र्याः अक्षतत्वात् इति (गदाधरभट्टाचार्यः 231)।

ननु उक्तप्रयोगापत्तिवारणाय धात्वर्थफलविशेष्यकशाब्दबोधं अर्थात् गम् धात्वर्थ संयोगविशेष्यकशाब्दबोधं प्रति फलविशेषणकबोधतात्पर्यज्ञानस्य प्रतिबन्धकत्वं कल्प्यताम् तथा सति गमनं न स्पन्दः इति वाक्यात् संयोगविशेष्यकस्पन्दभेदप्रकारकान्वयबोधो न स्यात् इति कश्चन पक्षः। अत्र विभक्त्यर्थान्यनिष्ठ द्वितीयाविभक्त्यर्थादन्ये स्पन्दभेदे निष्ठः यः प्रकारः, तादृशप्रकारतानिरूपितधातुप्रयोज्य गम् धातु प्रयोज्य, संयोगरूपफलविशेष्यकान्वयबोधे फलविशेषणकबोधतात्पर्यज्ञानस्य प्रतिबन्धकत्वमिति अस्य पक्षस्याशयः। किन्तु अस्मिन् पक्षे प्रतिबध्यप्रतिबन्धकभावकल्पने गौरवं स्यादिति तन्न अङ्गीकरोति भट्टाचार्यः।

ननु कर्माख्यातस्य फलमित्येवार्थः तर्हि पूर्वोक्तवत् ग्रामो गम्यते इत्यादि स्थले संयोगानुकूलव्यापारजन्यसंयोगाश्रयो ग्राम इति शब्दबोधः स्यात्। अतः अत्र फलस्य द्विधाभानं संभवति। धात्वर्थे व्यापारविशेषणत्वेन तथा आख्यातार्थत्वात् ग्रामे विशेषणत्वेन चेति फलस्य द्विधा भानं। किन्तु यदि एकस्मिन् ज्ञाने फलस्य तथाविध भानद्वयं अनुभवविरुद्धमेव इति चेत् गत्यन्तराभावात् धातोः फले व्यापारे च विशेषणविशेष्यभावं विना खण्डशः शक्तिद्वयं स्वीकरणीयम् इति सिद्धान्तः। कर्त्राख्यातस्थले कर्माख्यातस्थले च आख्यातस्य आश्रयत्वमित्येवार्थः। तदुच्यते- फलस्य द्विधा भानं चेदनुभवविरुद्धं तदा पुनरनायत्या फलव्यापारयोः खण्डशः शक्तिद्वयमेव स्वीकरणीयम्, आख्यातस्याश्रयत्वमेवतत्रार्थः इति (गदाधरभट्टाचार्यः 232)।4 एवं धातोः खण्डशः शक्तिस्वीकारे फलस्य व्यापारे विशेषणत्वं नास्तीति तस्य फलस्य ग्रामे विशेषणत्वं संभवत्येव।

सप्तम्या इव द्वितीया प्रयोगाप्पत्तिरिति शङ्कानिरासः।

सप्तमीविभक्तेः आधेयत्वमित्यर्थः स्वीकृतत्वात् द्वितीयाविभक्तेः अपि आधेयत्वमिति अर्थस्वीकारे यत्र सप्तमी विभक्तिः प्रयुज्यते तत्र द्वितीया विभक्तेरपि प्रयोगः स्यादिति आशङ्का। यत्र द्वितीया विभक्तिः प्रयोक्तव्या यत्र तु सप्तमी विभक्तिः प्रयोक्तव्या इत्यत्र व्यवस्था न स्यात्।

तथा सति गृहे पचति इतिवत् गृहं पचति इत्यपि भवेत् प्रयोगः। किन्तु तन्न समीचीनः। अतः अत्र प्रयोगव्यवस्था स्पष्टतया प्रतिपादनीया।

समाधानमुच्यते- यत्र धात्वर्थतावच्छेदकफले आधेयत्वान्यतात्पर्यः तत्र द्वितीया प्रयुज्यते, यथा ग्रामं गच्छति, तण्डुलं पचति इत्यादिवत्। यत्र तु व्यापारे आधेयतायाः अन्वये तात्पर्यमस्ति तत्र सप्तमी, यथा गृहे पचति इत्यादिवत्। आधेयत्वप्रकारकफलविशेष्यकशाब्दबोधं प्रत्येव आधेयत्वार्थकद्वितीयायाः आकाङ्क्षा वर्तते। व्यापारविशेष्यकाधेयत्वप्रकारकान्वयबोधं प्रति सप्तम्युपस्थिताधेयत्वज्ञानं सप्तमीसमभिव्याहारज्ञानं च कारणं भवति। अतः द्वितीयायाः सप्तम्याः च प्रयोगे नियतव्यवस्था वर्तते इत्यतः उक्ताशङ्का निर्बीजा इति सिद्धान्तपक्षः। तदुच्यते –"मैवम्-धात्वर्थतावच्छेदकफलांशे आधेयत्वान्वये एव तादृशद्वितीयायाः साकाङ्क्षात्वकल्पनाद् व्यापारे तदुपस्थापिताधेत्वान्वयासंभवात्" (गदाधरभट्टाचार्यः 232) इति।द्वितीया सप्तम्योः समानार्थकत्वेपि तयोः शाब्दबोधकारणत्वे वर्तमानस्य भेदस्य ज्ञापनायैव कर्मणि द्वितीया, सप्तम्यधिकरणे च इति भिन्नाभ्यां सूत्राभ्यां द्वितीया सप्तम्योःनिर्देशः इति भट्टाचार्यः। उक्तमस्ति –''द्वितीया सप्तम्योः समानार्थकत्वेपि व्यत्पत्तिभेदज्ञापनायैव पृथक् पृथक् सूत्रेण तयोर्विधानात्'' (गदाधरभट्टाचार्यः 232) इति।द्वितीया समभिव्याहाररूपाकाङ्क्षाज्ञानं आधेयत्वप्रकारकफलविशेष्यकशाब्दबोधकारणं भवति, आधेयत्वप्रकारकव्यापारविशेष्यकशाब्दबोधकारणं भवति सप्तमीसमभिव्याहाररूपाकाङ्क्षाज्ञानम् इति अनयोः शाब्दबोधकारणत्वे भेदः।

अत्र पुनरपि पूर्वपक्षः आक्षिपति यतः उक्तरीत्या व्यवस्था स्वीकारे भूमौ पतति इतिवत् भूमिं पतति इत्यपि प्रयोगः स्यात्। तत्र पत् धात्वर्थव्यापारे अधोदेशसंयोगस्य अवच्छेदकत्वं अस्तीत्यतः तादृश फले आधेयत्वान्वयतात्पर्येण भूमिं पतति इति प्रयोक्तुं शक्यतेति भावः। भूमौ संयोगरूपफलं वर्तते इत्यतः ग्रामं गच्छतीतिवत् भूमिपदोत्तरं द्वितीया प्रयोगे योग्यतास्ति इति पूर्वपक्षः। यदि आक्षेपस्यास्य वारणाय द्वितीयाविभक्त्या उपस्थितस्य आधेयत्वप्रकारकफलविशेष्यकशाब्दबोधं प्रति गम्यादिधातुजन्यसंयोगादिरूपफलोपस्थितेः द्वितीयान्तपदस्य गम्यादि धातोः च समभिव्याहारज्ञानं जनकं भवतीति उच्यते तादृशकारणं भूमिं पतति इति प्रयोगे नास्ति। अत एव द्वितीयोपस्थिताधेयत्वप्रकारकफलविशेष्यकशाब्दबोधः अस्मात् प्रयोगात् न भवेत् इति चेत् तन्न समीचीनमिति पूर्वपक्षः। यत्र पत् धातोः लक्षणया संयोगावच्छिन्नव्यापारः इत्यर्थः तत्र धात्वर्थतावच्छेदकीभूते संयोगरूपफले द्वितीयार्थाधेयत्वान्वये अनुपपत्तिः नास्ति इत्यतः भूमिं पतति इति प्रयोगः अनायासेन स्याद्। तथा प्रयोगे चेत् पत् धातुजन्यसंयोगोपस्थितेः द्वितीयाजन्याधेयत्वप्रकारकशाब्दबोधकारणत्वं नियतमेवेति तद्बलेन लक्षणाभावे अपि पत् धातुना सह द्वितीया प्रयोगः स्यादेवेति आक्षेपः अवशिष्यते।

अत्र कश्चन पक्षस्य आशयः उक्ताक्षेपस्य समाधानत्वेन प्रदर्शयति भट्टाचार्यः— यत्र द्वितीयार्थाधेयत्वप्रकारकफलविशेष्यकशाब्दबोधः इच्छति तत्र धात्वर्थतावच्छेदकं संयोगादिरूपं फलं अधिकरणानवच्छिन्नं अवश्यं भवितव्यम्। अतः अधिकरणानवच्छिन्ने संयोगादौ आधेयत्वान्वयतात्पर्ये सति द्वितीया विभक्तिः भवेत्। यत्र तु धात्वर्थतावच्छेदकं फलं अधिकरणावच्छिन्नं भवति तत्र द्वितीया न। पत् धात्वर्थतावच्छेदकं संयोगरूपं फलं तु अधोदेशरूपाधिकरणावच्छिन्नमेवेति तत्र न द्वितीयापत्तिः। अनेन उपायेन भूमिं पतति इति प्रयोगापत्तिः निवारितः इति अस्य पक्षस्य वादः। तदुच्यते- धातुजन्यशुद्धसंयोगावच्छिन्नस्पन्दोपस्थितेः शाब्दबोधकारणतायामवच्छेदकघटकसंयोगविषयतायामधिकरणानवच्छिन्नत्वं विशेषणं

देयम् तथा च तादृशविषयताशालिसंयोगोपस्थित्यादिघटितसामग्र्या एव संयोगविशेष्यकद्वितीयोपस्थाप्याधेयत्वान्वयबोधप्रयोजकत्वोपगमान्नातिप्रसङ्गः इति (गदाधरभट्टाचार्यः 233-234)। ग्रामं गच्छति इत्यत्र गम् धातुतः अधिकरणानवच्छिन्नस्यैव संयोगस्य व्यापारे अवच्छेदकत्वमस्तीति तादृश संयोगे आधेयत्वान्वयतात्पर्येण ग्रामपदोत्तरं द्वितीया विभक्तिः भवत्येव। किन्तु पत् धातूपस्थितव्यापारे अवच्छेदकः यः संयोगः सः तु अधोदेशरूपेणाधिकरणेन अवच्छिन्नो भवतीति तत्र भूमिं इत्यादि द्वितीया विभक्त्यन्तप्रयोगापत्तिः न स्यात्। अर्थात् पत् धात्वर्थतावच्छेदकेअधोदेशावच्छिन्ने संयोगे आधेयान्वयतात्पर्येण भूमिं पतति इति प्रयोगः न भवेत् इति तात्पर्यम्।

ननु अधोदेशावच्छिन्नसंयोगावच्छिन्नव्यापारः एव पत् धात्वर्थः इत्यतः तस्य (पत् धातोः) फलावच्छिन्नव्यापारबोधकत्वमस्तीत्यतः सकर्मकत्वव्यवहारापत्तिः दुर्वारैव इति आशङ्का। अकर्मकस्य पत् धातोः सकर्मकत्वव्यवहारो नेष्टः। सकर्मकत्वव्यवहारे फलावच्छिन्नव्यापारबोधकत्वस्य प्रयोजकत्वमस्ति इति सिद्धान्तमाश्रित्यैव अयं आक्षेपः। किन्तु अस्याः आशङ्कायाः समाधानमुच्यते- आश्रयानवच्छिन्नफलावच्छिन्नव्यापारबोधकत्वस्यैव तादृशव्यवहारनियामकत्वात् इति (गदाधरभट्टाचार्यः 234)। सकर्मकत्वव्यवहारे आश्रयविशेषेण निरवच्छिन्नं यत् फलं तदवच्छिन्नव्यापारबोधकत्वं नियामकं भवतीत्यतः उत्तरदेशानवच्छिन्नफलबोधकगम्यादि धातूनां सकर्मकत्वव्यवहारः निर्दुष्टः भवति। किन्तु अधोदेश रूपेणाश्रयेणावच्छिन्नफलबोधकपत् धातोः सकर्मकत्वव्यवहारापत्तिः न भवेत् इति सिद्धान्तः। अतः एव आश्रयानवच्छिन्नफलावच्छिन्नव्यापार बोधकधातुत्वस्यैव सकर्मकत्वात् यद्वा आश्रयानवच्छिन्नफलाश्रयस्यैव कर्मत्वव्यपदेशात् अग्नौ घृतं जुहोति इत्यत्र अग्नेः न कर्मता। अतः अग्निं जुहोति इति न प्रयोगः।

अग्नौ घृतं जुहोति इत्यत्र उद्धेश्यतावच्छेदकं विधेयं च अग्निरेव इत्यतः उद्धेश्यतावच्छेदक विधेययोरैक्यात् अन्वयबोधो न भवेत् इति आशङ्का। किन्तु आशङ्का इयं न समीचीना यतः अत्र अग्नेः उद्धेश्यतावच्छेदकत्वे अपि तस्य विधेयत्वं नास्ति, तत्तु अग्नौ इति पदनिष्ठस्य सप्तम्यर्थस्य वृत्तित्वस्यैव भवति। एवं उद्धेश्यतावच्छेदकविधेययोरैक्याभावात् न अन्वयबोधानुपपत्तिः। अयं प्रयोगः अप्रामाणिकः एवेति तत्र अन्वयाभावेपि न क्षतिरिति भट्टाचार्यः। तदुच्यते- वस्तुतस्तु तत्र वह्नेरनन्वयेपि न क्षतिः- व्युत्पन्नानां तादृशप्रयोगस्याप्रामाणिकत्वात् इति (गदाधरभट्टाचार्यः 235)। संस्कृते वह्नौ जुहुयात् इत्यत्र विधेयांशे संस्कृतत्वस्य अधिकांशस्य अवगाहनात् उद्धेश्यतावच्छेदकविधेययोः भेदो अस्त्येव इत्यतः अत्र अन्वयबोधानुपपत्तिः नास्ति।

एवं कर्माख्यातस्य आश्रयत्वमित्यर्थः गत्यन्तराभावात् स्वीक्रियते। तेन गमनं न स्पन्दः इत्यादि प्रयोगाः न भवेयुः। आधेयत्वस्य द्वितीयार्थत्वे सप्तमी समानार्थकत्वात् गृहं पचति इति प्रयोगापत्तिरुक्ता सा तु धात्वर्थतावच्छेदकफले आधेयत्वान्वये तात्पर्ये सत्येव द्वितीया न तु अन्यत्र इत्युक्त्वापरिहृता। भूमिं पतति इत्यादि प्रयोगः तु यत्र धात्वर्थतावच्छेदकीभूतं संयोगादिरूपं फलं अधिकरणानवच्छिन्नो भवति तत्र तादृशाधेयतायाः अन्वयतात्पर्ये सति द्वितीया भवति इत्युक्त्वा परिहृतः।

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शब्दार्थचित्रविनिर्माणे श्रीहर्षस्य कृतित्वम्

ड. साधन-कुमार-पात्रः [1]

संक्षिप्तसारः

संस्कृतालङ्कारिकैः व्यङ्ग्यमवलम्ब्य काव्यं त्रिविधमिति कथ्यते। तद्यथा- ध्वनिकाव्यं गुणीभूतव्यङ्ग्यकाव्यं चित्रकाव्यञ्चेति। तैरुच्यते यत् व्यङ्ग्यार्थप्रधानं काव्यं ध्वनिकाव्यमुत्तमकाव्यम्बा। काव्येऽस्मिन् व्यङ्ग्यार्थो वाच्यार्थतोऽधिकतरो रमणीयः। किन्तु यस्मिन् काव्ये वाच्यार्थो व्यङ्ग्यार्थेण सह संयुतं भूत्वा सौन्दर्यप्रकर्षं लभते तत्काव्यं गुणीभूतव्यङ्ग्यकाव्यमिति। काव्येऽस्मिन् व्यङ्ग्यार्थस्य प्राधान्यं नास्ति। व्यङ्ग्यार्थेण सह वाच्यचारुत्वमत्र प्रधानम्। किन्तु कुत्रापि कुत्रापि वा व्यङ्ग्यस्यांशिकं संस्पर्शमस्ति। व्यङ्ग्यार्थतोऽत्र वाच्यार्थोऽधिकतरो रमणीयः। पुनरपि चित्रकाव्येऽस्मिन् व्यङ्ग्यार्थोऽस्फुटतरोऽविवक्षितश्च। किन्तु गुणालङ्काराणां चमत्कारित्वं स्पष्टतया परिलक्षितम्। प्रधानतया शब्दालङ्कारैः शब्दगुणैश्चार्थालङ्कारैरर्थगुणैश्च निर्मितं चित्रकाव्यमिदम्। श्रीहर्षविरचितं महाकाव्यमिदं न तु चित्रकाव्यम्। पञ्चमहाकाव्येष्वन्यतममुत्तमकाव्यमिदं विविधशास्त्रसमन्वितम्।काव्येऽस्मिन् प्रधानो रसः शृङ्गारः। अङ्गरसत्वेन करुणवीरहास्यरौद्रादयः रसाः परिदृश्यन्तेऽत्र। अपि चासाधारणव्युत्पत्या श्लोकनिर्माणे कवेः सातिशयं नैपुण्यं काव्यरसरसिकैः समाद्रियते। शब्दालङ्कारैः शब्दगुणैश्चार्थालङ्कारैरर्थगुणैश्च निर्मितानि वहुनि चित्राण्यस्य महाकाव्यस्य सर्गे सर्गे परिदृश्यन्ते। कारणादस्मादत्र शब्दार्थचित्रविरचने श्रीहर्षस्य नैपुण्यं विस्तृततरूपेण यथासाध्यं पर्यालोच्यते।

मुख्यशब्दाः – *वृत्त्यनुप्रासः, छेकानुप्रासः, अन्त्यानुप्रासः, श्लेषः, उपमा, उत्प्रेक्षा, अतिशयोक्तिः, गुणः, पदलालित्यम्*।

संस्कृतसाहित्यजगति समग्रं काव्यकर्म दृश्यश्रव्यभेदेन द्विधा विभज्यते। श्रवणेन यदेव काव्यमामोदयति काव्यरसरसिकैः तदेव श्रव्यत्वेन गृह्यते। पुनरेव दर्शनेनाभिनयेन वा यत् काव्यमामोदयति काव्यरसरसिकैः तदेव दर्शनसुखकरं काव्यं दृश्यमिति परिगण्यते। अतो व्यासवाल्मीकिकालिदासादिभिर्विरचितं रामायणादिकाव्यं युगात् युगेभ्यः श्रवणसुखकरं श्रव्यकाव्यमित्याद्रियते काव्यरसरसिकैः। कालिदासादिविरचितानि अभिज्ञानशकुन्तलादि-काव्यान्यपि दृश्यकाव्यत्वेन चिरं समाद्रियन्ते नाट्यरसिकैः सामाजिकैः।

पुनरपि भाषाभेदेन काव्यस्य विभाजनं परिलक्ष्यते। काव्यादर्शे दण्डिना कथ्यते यत् आचार्यैः संस्कृतं प्राकृतमपभ्रंशो मिश्रञ्चेति चतुर्धा भेदाः स्वीकृताः। दृश्यते काव्यादर्शे -

"तदेतद्वाङ्मयं भूयः संस्कृतं प्राकृतं तथा।

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1. Dr. Sadhan Kumar Patra, Assistant Professor, Sonamukhi, College, Dist-Bankura, West Bengal. Mob. 9475475240

अपभ्रंशश्च मिश्रं चेत्याहुरार्याश्चतुर्विधम्॥" (१/३२)।

रुद्रटाचार्येण भाषाभेदेन काव्यं षट् प्रकारमिति कथ्यते। भामहाचार्येणोच्यते-"संस्कृतं प्राकृतं चान्यदपभ्रंश इति त्रिधा।"(काव्यालंकारः १/१६)।

कालात् कालेभ्य आलङ्कारिकैः काव्यविभाजनमिदं पृथक् पृथग् दृक्कोणत उपस्थाप्यते। नवमः ख्रिष्टाब्दः संस्कृतालंकारशास्त्रस्य स्मरणीयं युगमेकम्। समयेऽस्मिन् सर्वप्रथममानन्दवर्धनाचार्येण तदीये ध्वन्वालोकग्रन्थे काव्यात्मरूपेण ध्वनितत्त्वं प्रचारितम्। आनन्दवर्धनात् प्रागेव भामह-दण्डी-वामनादय आलंकारिकाः काव्यस्य वहिरङ्गेषु काव्यसौन्दर्यानुसन्धानमकुर्वन्। किन्तु सर्वप्रथममानन्दवर्धनेन काव्यान्तरात्मसु काव्यसौन्दर्यानुसन्धानं क्रियते।

नवमख्रिष्टाब्दे यदानन्दवर्धन आविर्भूतोऽभवत् तत्क्षणादेव काव्यविभाजनाभिमुखं परिवर्तते। ध्वनिवादिभिः व्यङ्ग्यमवलम्ब्य काव्यं त्रिविधमिति कथ्यते। तद्यथा- ध्वनिकाव्यं गुणीभूतव्यङ्ग्यकाव्यं चित्रकाव्यञ्चेति। एकादशशतकस्य प्रसिद्ध आलङ्कारिकाचार्यो मम्मटः तदीये काव्यप्रकाशग्रन्थे त्रिविधं काव्यविभाजनं स्वीकृतवान्। तद्यथा - उत्तमं मध्यममधमञ्चेति। सप्तदशशतकस्यालङ्कारिको जगन्नाथाचार्यः तदीये रसगङ्गाधरग्रन्थे चतुर्विधं काव्यविभाजनमुक्तवान्। तद्यथा - उत्तमोत्तममुत्तमं मध्यममधमञ्चेति।

चित्रकाव्यविषये आनन्दवर्धनेनोच्यते ध्वन्यालोकस्य तृतीये उद्योते -

"प्रधानगुणभावाभ्यां व्यङ्ग्यसैवं व्यवस्थिते।
काव्ये उभे ततोऽन्यद् यत्तचित्रमभिधीयते॥(३/४१)
चित्रं शब्दार्थभेदेन द्विविधञ्च व्यवस्थितम्।
तत्र किञ्चिच्छब्दचित्रं वाच्यचित्रमतःपरम्॥" (३/४२)

व्यङ्ग्यार्थस्य प्राधान्ये ध्वनिसंज्ञितकाव्यप्रकारः, गुणभागे तु गुणीभूतव्यङ्ग्यता ततोऽन्यद् रसभावादितात्पर्यरहितं व्यङ्ग्यार्थविशेष-प्रकाशनशक्तिशून्यं काव्यं केवलवाच्यवाचकवैचित्र्य-मात्राश्रयेण उपनिवद्धमालेख्यप्रख्यं यदा भासते तच्चित्रम्। अतीव दुरूहैः शब्दालङ्कारैः अर्थालङ्कारादिभिः निर्मितं काव्यमिदं निर्मलानन्दरहितम्। रचनायामस्यां रचनाकारस्य पाण्डित्यं वैदग्धञ्च प्रकटिते। कारिकायार्वृत्तौ आनन्दवर्धनेनोक्तम्-

"रसभावादिविषय-विवक्षा-विरहे सति।
अलङ्कारनिबन्धो यः स चित्रविषयो मतः॥
रसादिषु विवक्षा तु स्यात् तात्पर्यवती यदा।
तदा नास्त्येव तत् काव्यं ध्वनेर्यत्र न गोचरः॥"

चित्रकाव्यस्य मर्यादासम्बन्धे ध्वनिकारस्याभिमतमिदं यत्-" न तन्मुख्यं काव्यम्, काव्यानुकार ह्यसौ।" किन्तु चित्रकाव्यं तन्मते अनस्वीकरणीयम्। चित्रकाव्यमिदं द्विधा विभज्यते - शब्दचित्रमर्थचित्रञ्चेति। यस्मिन् काव्ये कठिनानां बन्धानां (खड्गबन्धः, मुरजबन्धः, गोमूत्रिकाबन्ध-प्रभृतयः) यमकानुप्रासादीनाञ्च प्रयोगात् शब्दविन्यासस्य विचित्रं कौशलं प्रदर्श्यते यत्र च रसभावादीनां कापि विवक्षा न दृश्यते तत्र शब्दचित्रं भवति। अपि च यत्र उपमारूपकादयोऽलङ्काराः कविना यान्त्रिकभावेन प्रयुक्ता यत्र च रसभावादीनां विवक्षा न तिष्ठति तदेवार्थचित्रमित्युच्यते।

चित्रकाव्यलक्षणमुच्यते मम्मटाचार्येण-" शब्दचित्रं वाच्यचित्रमव्यङ्ग्यं त्ववरं स्मृतम्।" यस्मिन् काव्ये व्यङ्ग्यार्थोऽनुपस्थितः किम्बास्पष्टरूपेण स्थितः तत् काव्यमित्युच्यते अवरकाव्यम्।

अस्मिन्नेव विषये काव्यप्रकाशस्य प्रदीपटीकाकारेणोच्यते- "तात्पर्यविषयीभूतव्यङ्ग्यविरहत्वमेव चाव्यङ्ग्यपदेन विवक्षितम्।" अत्र 'अव्यङ्ग्यमि'ति पदेन व्यङ्ग्यार्थोऽस्फुटतरोऽविवक्षितश्च इत्युच्यते। किन्तु काव्येऽस्मिन् शब्दस्यार्थस्य वा वैचित्र्यं सर्वदा परिलक्ष्यते। यत्र शब्दालङ्कारैः शब्दगुणैश्च वैचित्र्यं दृश्यते तत्र शब्दचित्रं भवति। यत्रार्थालङ्कारैरर्थगुणैश्च चमत्कारित्वं प्रकाश्यते तत्रार्थचित्रमिति परिगण्यते। गुणालङ्कारयुक्तमिदं चित्रकाव्यमवरमित्युच्यते मम्मटाचार्येण।

पण्डितराजेन जगन्नाथेन वाच्यार्थचमकृतिप्रधानं काव्यं 'मध्यमकाव्यम्' शब्दचमत्कृतिप्रधानं काव्यञ्च 'अधमकाव्य'मित्युच्यते। मध्यमकाव्यलक्षणमुच्यते जगन्नाथाचार्येण -" यत्र व्यङ्ग्यचमत्कारासमानाधिकरणो वाच्यचमत्कारस्तत्तृतीयम्।" अतो यस्मिन् काव्ये वाच्यार्थचमत्कृतिर्व्यङ्ग्यार्थचमत्कृतेर्स्फुटतरा तद् मध्यमकाव्यमित्युच्यते। अधमकाव्यलक्षणमपि कथ्यते जगन्नाथाचार्येण-" यत्रार्थचमत्कृत्युपस्कृता शब्दचमत्कृतिः प्रधानं तदधमं चतुर्थम्।" यत्रार्थचमत्कृत्या भूषिता शब्दचमत्कृतिः प्रधानरूपेण प्रतीयमानं भवति तत्र तत्काव्यमधमकाव्यमित्यभिधीयते।

अत आलङ्कारिकानां दृक्कोणत एवमुच्यते यत् व्यङ्ग्यार्थप्रधानं काव्यं ध्वनिकाव्यमुत्तमकाव्यम्बा। काव्येऽस्मिन् व्यङ्ग्यार्थो वाच्यार्थतोऽधिकतरो रमणीयः। किन्तु यस्मिन् काव्ये वाच्यार्थो व्यङ्ग्यार्थेण सह संयुतं भूत्वा सौन्दर्यप्रकर्षं लभते तत्काव्यं गुणीभूतव्यङ्ग्यकाव्यमिति। काव्येऽस्मिन् व्यङ्ग्यार्थस्य प्राधान्यं नास्ति। व्यङ्ग्यार्थेण सह वाच्यचारुत्वमत्र प्रधानम्। किन्तु कुत्रापि कुत्रापि वा व्यङ्ग्यस्यांशिकं संस्पर्शमस्ति। व्यङ्ग्यार्थतोऽत्र वाच्यार्थोऽधिकतरो रमणीयः। पुनरपि चित्रकाव्येऽस्मिन् व्यङ्ग्यार्थोऽस्फुटतरोऽविवक्षितश्च। किन्तु गुणालङ्काराणां चमत्कारित्वं स्पष्टतया परिलक्षितम्। प्रधानतया शब्दालङ्कारैः शब्दगुणैश्चार्थालङ्कारैरर्थगुणैश्च निर्मितं चित्रकाव्यमिदम्।

श्रीहर्षविरचितं महाकाव्यमिदं न तु चित्रकाव्यम्। पञ्चमहाकाव्येष्वन्यतममुत्तमकाव्यमिदं विविधशास्त्रसमन्वितम्। स्वीयकाव्यस्य महत्वविषये महाकविः श्रीहर्षोऽपि विशेषतयावहित आसीत्। तस्मादेव कविकण्ठेण ध्वन्यते –

" यत् काव्यं मधुवर्षि धर्षितपरास्तर्केषु यस्योक्तयः
श्रीश्रीहर्षकवेः कृतिः कृतिमुदे तस्याभ्युदीयादियम् ॥" (नै.च. २२ / १५३)

अविदुषोऽरसिकजनस्य च समीपे नैषधचरितस्य समादरो नास्ति, केवलमेव विदग्धैः काव्यरसरसिकैः अस्य रस आस्वाद्यते। विदग्धजनानां समीपे श्रीहर्षस्य काव्योक्तिः सुधारूपेण प्रतिभाति। तदेव कवेरभिलाषः – मदुक्तिश्चेदन्तर्मदयति सुधीभूयः सुधियः (नै.च. २२ / १५०)। अपि म प्रवादवाक्येनानेन नैषधचरितस्य श्रेष्ठत्वं प्रतिपादितम् –

"तावद्भा भारवेर्भाति यावन्माघस्य नोदयः
उदिते नैषधे काव्ये क्व माघः क्व च भारविः ॥"

अनुरूपमेव काव्यस्यास्य पदलालित्यश्रेष्ठत्वमपि कथितं अनेन प्रवादवाक्येन –

"उपमा कालिदासस्य भारवेरर्थगौरवम्।
नैषधे पदलालित्यं माघे सन्ति त्रयो गुणाः ॥"

काव्येऽस्मिन् प्रधानो रसः शृङ्गारः। अङ्गरसत्वेन करुणवीरहास्यरौद्रादयः रसाः परिदृश्यन्तेऽत्र। सर्वेषु जीवेषु करुणरसप्रभावः सर्वाधिकः। महाकाव्यस्य प्रथमसर्गे राजहंसविलापे करुणरसः नलराजस्य युद्धविरताप्रतिपादने वीररसः, षोडशसर्गे विवाहस्य भोजसभायां हास्यरसः, सप्तदशसर्गे नास्तिकवादिनः कलेः वचने रौद्ररसः, विरहिणो नलस्य चित्तवर्णनायां विभत्सरसश्च कविना प्रयुक्ताः। अपि चासाधारणव्युत्पत्या श्लोकनिर्माणे तस्य सातिशयं नैपुण्यं काव्यरसरसिकैः

समाद्रियते। शब्दालङ्कारैः शब्दगुणैश्चार्थालङ्कारैरर्थगुणैश्च निर्मितानि वहुनि चित्राण्यस्य महाकाव्यस्य सर्गे सर्गे परिदृश्यन्ते। कारणादस्मादत्र शब्दार्थचित्रविरचने श्रीहर्षस्य नैपुण्यं विस्तृतरूपेण यथासाध्यं पर्यालोच्यते।

महाकविना श्रीहर्षेण विरचिते नैषधचरिते चित्रकाव्यस्यास्य प्रयोगाधिक्यमुपलभ्यते। प्रथमसर्गे नलस्य वर्णनायां कविनोच्यते-

"अधारि पद्मेषु तदङ्घ्रिणा घृणा क्व तच्छयच्छायलवोऽपि पल्लवे।
तदास्यदास्येऽपि गतोऽधिकारितां न शारदः पार्विकशर्वरीश्वरः॥"(१/२०)

अत्र उपमानभूतपद्माद्यपेक्षया उपमेयभूताङ्घ्रिप्रभृतीनामाधिक्यवर्णनात् व्यतिरेकालङ्कारः। अङ्घ्र्यादीनां पद्मादिषु घृणाद्यसम्भवेऽपि तत्सम्बन्धोक्तेः अतिशयोक्तिरलङ्कारः। सर्वेष्वेव पादेषु च छेकानुप्रासः। देहसौन्दर्यनिष्ठमाधुर्यगुणप्रकाशमपि छेकानुप्रासस्य कृतार्थता। अलङ्काराणां प्रयोगातिशय्यवशादेव नलदेहकान्तिजनितः शृङ्गाररसोऽत्राप्रकटितः। छेकानुप्रासः उत्कृष्टतरोऽतिशयः परिस्फुटश्च। अतोऽत्र शब्दार्थालङ्कारप्रयोगेन माधुर्यगुणान्वितं यतपूर्वमेकं चित्रकाव्यं श्रीहर्षेण विनिर्मितमस्मिन् विषये कोऽपि संशयो नास्ति। अनुप्रासबाहुल्येनात्र या गीतिधर्मिता सृज्यते सैव पदलालित्यस्य कारणमिति।

उत्प्रेक्षा श्रीहर्षस्य प्रियोऽलंकारः। अलंकारेणानेन काव्यस्य बहुल कविकल्पनाया उद्दामता प्रकाशिता। काव्यस्य प्रथमसर्गे प्रतीयमानक्रियोत्प्रेक्षया प्रसादगुणसंयुतं चित्रमेकं परिदृश्यते –

"फलानि पुष्पाणि च पल्लवे करे वयोऽतिपादोद्गतवातवेपिते।
स्थितैः समादाय महर्षिवार्धकाद्वने तदातिथ्यमशिक्षि शाखिभिः ।" (१/७७)

उत्प्रेक्षाप्रयोगे श्रीहर्षः सिद्धहस्त आसीत्। तस्मादेव प्रख्यातः समालोचकः ए. एन. जानि-महोदयः उक्तवान्- " The title 'Utprekshakavi' can be conferred upon Sriharsa without any hesitation.

ग्रन्थस्यास्य द्वितीयसर्गे दृश्यते श्लोकोऽयम्--

"अवलम्ब्य दिदृक्षयाम्बरे क्षणमाश्चर्यरसालसं गतम्।
स विलासवनेऽवनीभूतः फलमैक्षिष्ट रसालसङ्गतम्॥" (२/६६)

अत्र प्रथमतृतीयपादयोश्छेकानुप्रासः द्वितीयचतुर्थपादयोस्तु अन्त्ययमकमित्युभयोः संसृष्टिः। अत्र उभयोरलङ्कारयोः प्रयोगचातुर्य्येण कोमलपदसन्निवेशेन च सङ्गीतधर्मिता प्रकाशिता। काव्यमिदं शोतृणाञ्चाह्लादजनकम्। मधुरवचनवशान्माधुर्यं गुणः परिदृष्टः। शब्दालङ्कारयोः चमत्कारित्ववशात् चित्रमिदमुच्यते 'शब्दचित्रम्' आलङ्कारिकैः।

काव्यस्य तृतीयसर्गे पक्षिस्वभावं वर्ण्यते कविना –

"आकुञ्चिताभ्यामथ पक्षतिभ्यां नभोविभागात्तरसावतीर्य।
निवेशदेशाततधूतपक्षः पपात भूमावुपभैमि हंसः॥" (३/१)

अत्र पक्षिस्वभाववर्णने स्वभावोक्तिरलंकारः, द्वितीयतृतीयपादयोर्वृत्त्यनुप्रासः चतुर्थे पादे च छेकानुप्रासश्च परिलक्ष्यन्ते। प्रसादो गुणश्च। छेकानुप्रासोऽतीव प्राचीनः। छेकस्यार्थः विदग्धजनः। विदग्धजनानां प्रियः इति छेकानुप्रासः। मम्मटाचार्येणास्य स्वरूपमुच्यते - 'सोऽनेकस्य सकृत्पूर्वः'। अनेकस्य अर्थाद् व्यञ्जनस्य सकृदेकवारं सादृश्यं छेकानुप्रासः।

भाविनी दमयन्ती एवं जानाति स्म यत् भविष्यति प्रतिपदक्षेपे येन प्रकारेण निश्चितं हंस स्वहस्तधार्यमिति। तथा हंसेन सखेलं अग्रे अग्रे सरता तादृशगमनभङ्गैव वञ्चयित्वा कृशाङ्गी दमयन्ती लताकुञ्जसमीपे नीता। चित्रमिदं छेकानुप्रासालङ्कारमाश्रित्य कविना श्रीहर्षेणोच्यते –

"पदे पदे भाविनि भाविनी तं यथा करप्राप्यमवैति नूनम्।
तथा सखेलं चलता लतासु प्रतार्य तेनाचकृषे कृशाङ्गी॥" (३/११)

अत्र प्रथमतृतीयपादयोः 'पदे पदे' 'भाविनि भाविनी' 'चलता लतासु ' इति व्यञ्जनस्य सकृदेकवारसादृश्यात् छेकानुप्रासः विद्यते। प्रसादो गुणश्च।

श्लेषेणोपमावैचित्र्यं काव्यसौन्दर्यस्य कारणमिति। अस्मिन् श्लोके तदुच्यते -

"अदोऽयमालप्य शिखीव शारदो वभूव तुष्णीमहितापकारकः।
अथास्य रागस्य दधा पदे पदे वचांसि हंसीव विदर्भजाददे॥" (९/१४)

अत्र पूर्वार्द्धे श्रौती पूर्णोपमा परार्द्धेऽपि चापरा श्रौती पूर्णोपमा। शेषार्द्धे च अन्त्यानुप्रासः वृत्त्यनुप्रासश्च दृश्येते। प्रसादो गुणश्च। अस्मिन् श्लोके शारदः, अहितापकारकः, अस्यरागस्य, पदे पदे चेति श्लिष्टपदानि सन्ति। प्रसादो गुणोऽत्र विद्यते। मयूरो हि वर्षाकाले रवं विधाय शरत्काले तुष्णीं भवतीति। अयं नलः यदा मयूर इव नीरवो वभूव तदा तस्यानुरागवर्द्धनार्थं हंसी इव दमयन्तीकण्ठात् मधुरवचनमुक्तम्। विषयोऽयम् उपमाश्लेषानुप्रासालङ्कारैः व्यङ्ग्यार्थवर्जितं चित्रमिदमस्माकं समीपे प्रदत्तं कविना।

पदान्तस्थितयोः शब्दयोरुच्चारणसाम्यमालङ्कारिकैरन्त्यानुप्रास इत्युच्यते। यद्यप्ययं स्वीक्रियते विश्वनाथादिभिः, मम्मटाचार्येण त्वस्वीक्रियते । वङ्गकवितास्वस्य प्रयोगाधिक्यं दृश्यते। नेषधचरितेऽप्यस्य प्रयोगो नयनपथमापतति –

१) वभार शास्त्राणि दृशं द्वयाधिकां निजत्रिनेत्रावतरत्वबोधिकाम्। (१/६)

२) धार्यः कथंकारमहं भवत्या वियद्विहारी वसुधैकगत्या। (३/१५)

३) तं कापि मेने स्मरमेव कन्या भेजे मनोभूवशभूयमन्या। (८/६)

४) मध्येसभं सावततार वाला गन्धर्वविद्याधरकण्ठनाला। (१०/७३)

अर्थान्तरन्यासालङ्कारादुत्प्रेक्षा, उत्प्रेक्षालङ्कारादतिशयोक्तेः चमत्कारित्वं सर्वजनस्वीकृतम्। आचार्येण दण्डिनोच्यते - " या विवक्षा विशेषस्य लोकसीमातिवर्तिनी। असावतिशयोक्तिः स्यादलङ्कारः ---।" नक्तं चक्रवाकदम्पत्योर्वियोगो भवतीत्येवं सत्यं स्वकीयेन वैशिष्ट्येनार्थान्तरन्यासालङ्कारेण भारविना, उत्प्रेक्षया च माघेन यत्र वर्णितं तत्र श्रीहर्षेण मण्डितमतिशयोक्तिरलङ्कारेण–

"नभोनदीकुलकुलायचक्री**कुलस्य** नक्तं विरहा**कुलस्य**।
दृशोरपां सन्ति पृषन्ति **ताराः** पतन्ति तत्संक्रमणानि **धाराः**"।(२२/२०)

श्लोकेऽस्मिन् 'कुलस्य कुलस्य' 'ताराः धाराः' इति पदेष्वन्त्यानुप्रासः परिदृश्यते।

अस्मिन्नेव प्रकारे कविप्रतिभया निशाचन्द्रयोः यथाक्रमेण नायिकानायकयोः आरोपः(१९/३५), अन्धकारसूर्यकिरणयोः वायसश्येनपक्षिणोः आरोपः (१९/१२) , सन्ध्यासूर्यौ वधूवररूपेण च कल्पना(१९/२०) कवेः प्रकृतिचित्रविरचने असाधारणं नैपुण्यं प्रकाश्यते। अपि च प्रियतमेन दमयन्त्याः मुखचुम्बनवर्णनायां पद्मानामुपरि प्रतिविम्बितः सूर्य उपमानरूपेणोपस्थापितः –

"चुचुम्बास्यमसौ तस्या रसमग्नः श्रितस्मितम्।
नभोमणिरिवाम्भोजं मधुमाध्यानुविम्बितः॥" (२०/२५)

अनुरूपमेव प्रथमसर्गे उद्यानवर्णनम्(१/७७-१०४), सरोवरवर्णना(१/१०८-११७), द्वितीये सर्गे राजहंसमुखे दमयन्त्याः रूपवर्णनम् (२/१७-४६), तृतीये सर्गे नलवर्णना(३/२०-५०), ऊनविंशतितमे सर्गे(१९/१३)प्रभातवर्णनायां सूर्योदयस्यानुपमचित्रं द्वाविंशतितमे सर्गे च सन्ध्यावर्णनमित्यादिषु क्षेत्रेषु कवेरलङ्कारप्रयोगदक्षतास्माकं समीपे प्रतिभाति।

महाकाव्यस्य सर्गे सर्गे एवमेव उपमाश्लेषानुप्रासादिभिः अलङ्कारैः पदलालित्यसमृद्धान्यनुपमचित्राणि विनिर्मितानि कविना। साहित्यतत्त्वविद्भिः मन्यते एवं यत् कोमलपदसन्निवेशेन सङ्गीतधर्मिता काव्योत्कर्षस्य कारणं सहृदयानाञ्चाह्लादजनकम् । कुन्तकाचार्येणोच्यते -

"अपर्यालोचितेऽप्यर्थे बन्धसौन्दर्यसम्पदा।
गीतवद्हृदयाह्लादं तद्विदां विदधाति यत्॥" (वक्रोक्तिजीवितम्-१/३७)

रमणीदेहे अलङ्कारवत् काव्यालङ्कारैः काव्यसौन्दर्यं प्रकाश्यते। निर्मितञ्चाह्लादजनकं चित्रं। श्रीहर्षोऽपि विदग्घकविः। सर्वेषामलङ्काराणां प्रयोगो विद्यते काव्येऽस्मिन्। अतः गुणालङ्कारैः शब्दार्थचित्रविनिर्माणे कविवैदग्घ्यं स्पष्टतया परिदृश्यते इति वक्तुं शक्यते। अपि च भारविमाघभ्यां तस्य वर्णनं विषयानुगतमिति मत्वा सि. कुनहन्-राजामहोदयेनाप्यच्यते – "He (Sriharsa) describs only what are relevant to the context, he does not drag in points simply for securing an occasion for description, as is found in many of poems starting with Magha's Sisupalbadha and continued in its many imitations(Survey of Skt. Lit.,p-147).

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चट्टम्बिस्वामिनः दर्शने वेदान्तयोगदर्शनयोः समन्वयः

डा. आनन्द् .एस् [1], डा.मिधुन्. पि[2]

शोधसारः

अध्यात्ममार्गे सञ्चरितानामुपकाराय तथा स्वशिष्याणामवबोधाय चट्टम्बिस्वामिना बहवः दार्शनिकग्रन्थाः विरचिताः । परन्तु सामान्यजनाः, गवेषकाः च तं केवलं सामूहिकपरिष्कर्ता इति कीर्तयन्ति । परन्तु सः दर्शनशास्त्रविचक्षणः एव इति तेन विरचितै ग्रन्थैः अवगम्यते। अस्मिन् शोधप्रबन्धे स्वामिनः वेदान्तग्रन्थेषु दृश्यमानायाः पद्धतेः विचारः क्रियते । यद्यपि तेषु ग्रन्थेषु वेदान्ततत्त्वविचारः क्रियते तथापि मध्ये मध्ये योगशास्त्रस्य समन्वयः स्वीक्रियते । आत्मज्ञानप्राप्त्यर्थं साधकेन विषयव्यापारात् मनः निरोधव्यम्। प्राणप्रवृत्तिनिरोधात् अन्तःकरणस्य शमः साधकेन प्राप्यते । अध्यात्ममार्गे साधकस्य सुगमनार्थं शरीरस्य स्वास्थ्यपालनं मुख्यमेव । तदर्थं भोजननिद्रादिकं विहितरीत्या करणीयम् । किञ्च, शरीरस्वास्थ्यस्य तथा शुचित्वपालनस्य, प्राणस्य गतिनिरोधस्य, शरीरादिषु अहङ्काराधिष्ठितममतावर्जनस्य च सङ्कीर्णतां क्लिष्टतां च अवगम्य मोक्षाय प्रयत्नः कार्य इति स्वामिनः मतम् ।

मुख्यशब्दाः *चट्टम्बिस्वामी, वेदान्तः, योगः, प्राणनिग्रहः*

भूमिका

केरलीयदार्शनिकेषु चट्टम्बिस्वामी महत्वपूर्णं स्थानमलङ्करोति । न केवलं वेदान्तादि दर्शनेषु परन्तु, भारतीयसामूहिकव्यावहारिकव्यवस्थासु, हैन्दवक्रीष्टीयमताधिष्ठितचर्चासु तथा केरलीयभाषायाः उत्पत्त्यादिषु अस्य योगदानं दृश्यते । अस्मिन् शोधपत्रे चट्टम्बिस्वामिनः दर्शने वेदान्तयोगदर्शनयोः समन्वयस्य तथा मुमुक्षोः श्रेयप्राप्त्यर्थं निर्दिष्टस्य मार्गस्य च चर्चा क्रियते । तदर्थं यत्र यत्र आवश्यकं तत्र तत्र उपनिषदः योगशास्त्रतः च उद्धृतानि वाक्यानि च अवलम्बितानि। यद्यपि स्वामिना भारतीयतत्त्वचिन्तायाः प्रचाराय अनेके ग्रन्थाः विरचिताः तथापि प्रायशः सः मुख्यतया सामूहिकपरिष्कर्ता एव इति अनेकानि पठनानि प्रतिपादयन्ति (Ruby, 2018; Sheeja, 2013; Satchidanandan, 2018; Raj, 2017) । बहूनि पठनानि स्वामिनः दर्शने, वेदान्तदर्शनस्य, बौद्धदर्शनस्य च प्रभावं सूचयन्ति । Lekshmi (2020), प्रतिपादयति, “जीवकारुण्यनिरूपणमिति ग्रन्थे स्वामी अहिंसायाः प्राधान्यं दर्शयति । न केवलं सः अहिंसामधिकृत्य वदति परन्तु गौतमबुद्धवत् मताधिष्ठितहिंसावृत्तिं प्रतिषेधति” । Nair, Sulochanadevi, Vivekanandan (2016, 101 - 116) इत्यादिभिः, पूर्वकृतयः व्यपदिश्य अभिप्रीयते, ‘चट्टम्बिस्वामी सत्यान्वेषणे मग्नः सन् साधनानुष्ठानेषु व्यापृतः तीर्थचर्यायां गच्छन् यादृच्छिकतया

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1. Assistant Professor, Amrita School of Spiritual and Cultural Studies, Amrita Vishwa Vidyapeetham, Amritapuri Campus (First author,).
2. Assistant Professor, Amrita School of Spiritual and Cultural Studies, Amrita Vishwa Vidyapeetham, Amritapuri Campus. (Co-author)

एकमवधूतं मिलितवान् । तमवधूतं स्वगुरुरूपेण अङ्गीकृत्य आत्मज्ञानमार्गे तस्य उपदेशेन निर्विकल्पसमाधिमाप्तवान् । तीर्थचर्यानन्तरं प्रत्यागतः स्वामी साधनचतुष्टयसम्पत्तियुक्तः आसीत्' इति । अनन्तरं स्वामिना विरचिताः वेदान्तसङ्ग्रः, वेदान्तसारः, अद्वैतचिन्तापद्धतिः, अद्वैतपञ्जतं, ब्रह्मतत्वनिर्भासः इत्यादिग्रन्थाः, प्रस्थानत्रयप्रतिपादितस्य, आचार्यशङ्करेण प्रचारितस्य च अद्वैतवेदान्तशास्त्रस्य अधिष्ठानतत्त्वसङ्ग्रहं तथा अस्य शास्त्रस्य व्याप्तिं च दर्शयन्ति । शैवसिद्धान्ते, तन्त्रशास्त्रे, केरलीयवैद्यशास्त्रे, योगशास्त्रे, मनश्शास्त्रे, वास्तुशास्त्रे तथा विभिन्नेषु अन्येषु शास्त्रेषु स्वामिनः निपुणता प्रसिद्धा एव (Nair, Sulochanadevi, Vivekanandan, 2016, 353 - 411) । तेषु शास्त्रेषु योगशास्त्रस्य अधिकं प्राधान्यं कल्पयित्वा यमनियमासनप्राणायामादीनामभ्यासं निरन्तरं आचरति स्म । कदाचित् सः झटिति समाध्यवस्थामपि प्राप्नोत् । तद्वत् यद्यपि स्वामिनः दार्शनिकग्रन्थेषु मुख्यतया वेदान्तस्य एव प्रतिपादनं दृश्यते तथापि योगमार्गस्य प्रयोगः बहुभागेषु दृश्यते । अस्य विचिन्तनमिदानीं लब्धेषु पठनेषु आधिकारिकतया न दृश्यते । अस्य साक्षात्कारः अनेन शोधपत्रेण साध्यते ।

शरीरपालने प्राणस्य प्राधान्यम्

मुमुक्षूणां परमपदप्राप्त्यर्थं शरीरप्राणमनादीन् अतीत्य परब्रह्मणि लयः अनिवार्यः इति अद्वैतमतम् । तदर्थं केवलम् महावाक्यश्रवणमेव पर्याप्तम् इति आचार्यशङ्करस्य अभिप्रायः । अस्मिन् सन्दर्भे इयं जिज्ञासा उपपद्येत यत् येषां मुमुक्षूणां केवलश्रवणमात्रेण ब्रह्मसाक्षात्कारः न जायते, तेषां प्रयत्नो व्यर्थो वा ? ग्रहातिग्रहरूपबन्धनात्, अर्थात् इन्द्रियविषयात्मविपाशात् मुक्त्यर्थं शमदमादिपुरुषप्रवृत्तिः आवश्यकी इति अद्वैतविचारः । "अतः बन्धमोक्षाय पुरुषप्रयासः सफलो भवति ; अतोऽपजयति पुनर्मृत्युम्" (बृहदारण्यकोपनिषच्छाङ्करभाष्यम् ३.२.१०) एवं संसारसागरस्य तरणार्थं ब्रह्मविद्या एव साक्षादुपकारकं परन्तु कर्मयोगः, प्रसङ्ख्यानादि अन्येऽपि बहवः हेतवः प्रणाड्या मोक्षपथि उपकारकाः । चट्टम्बिस्वामिनः मतानुसारेण शरीरप्राणमनसां परस्परसम्बन्धः व्यावहारिकसत्तां सन्तार्य पारमार्थिकसत्तां साक्षात्कर्तुमारादुपकुर्वन्ति । चट्टम्बिस्वामिनः अभिप्राये प्रपञ्चोत्पत्तिः त्रिगुणात्मिकायाः प्रकृतेः संभवति । मूलप्रकृतेः आयतनं भवति ब्रह्मचैतन्यम् । अस्य चेतनतामाश्रित्य विवर्तेन चेतनवत् भान्ति प्रपञ्चवस्तूनि । उक्तं च भगवद्गीतायां –

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ (१४.४)

अस्याः मूलप्रकृतेः शक्त्या एव पञ्चतन्मात्राः तासां शब्दस्पर्शादिविषयाः च प्रभवन्ति । ततः पञ्चमहाभूतानि तथा स्थावरजङ्गमाश्च आविर्भवन्ति । "इन्द्रो मायाभिः पुरुरूप ईयते" इति बृहदारण्यकवाक्यं तत्र प्रमाणम् (बृहदारण्यकोपनिषत् २.५.१९) । यद्यपि अद्वैतदिशा पञ्चभूतात्मकस्य शरीरस्य तथा प्राणादीनां च प्राधान्यं न अर्हन्ति तथापि तेषां स्वास्थ्यपालनं मोक्षोपकारकमेव इति चट्टम्बिस्वामिनः मतम् । परन्तु मोक्षार्थिनः एताम् अवगतिं विना शरीरप्राणादीनां साकल्यतां तथा ब्रह्मसाक्षात्कारप्रयोजनं विस्मरन्ति । अविद्यापाशैर्बद्धानां, लोके व्यवहरतां तेषां मुमुक्षूणां श्रद्धा तु केवलं श्रवणमात्रे नियुक्ता वर्तते । किन्तु आचार्यशङ्करः एषां शरीरादीनां अपि प्राधान्यं सूचयति – "अविद्यादिमतः संसारिणः शरीराद्यपेक्षा ज्ञानोत्पत्तिः स्यात्" इति (बृहदारण्यकोपनिषच्छाङ्करभाष्यम् १.१.५) ।

अस्य शरीरस्य प्रवृत्तिनिवृत्तयः, जाग्रदाद्यवस्थाः च प्राणस्य गतिविगतिमनुकूलतया

प्रतिकूलतया च बाधन्ते । चट्टम्बिस्वामिनः मते यदा जीवः सुषुप्त्यवस्थायां स्थितः, तदा प्राणस्य सञ्चारः प्रवृत्तिश्च शरीरान्ते उग्ररीत्या प्रचलति । स्वप्नावस्थायां जाग्रदवस्थायां च मनसा शरीरेण च विषयेषु व्यापारः अधिकः । तस्माच्च शरीरान्ते प्राणशक्तिः शिथिलतां प्राप्नोति । परन्तु सुषुप्त्यवस्थायां केवलं शरीररक्षायामेव व्यापृतः प्राणः शरीरान्ते ऊर्ध्वमुखेन अधोमोखेन च प्रचलति । शरीरान्तर्गतस्य प्राणस्य सञ्चारं वर्णयति चट्टम्बिस्वामी "मूलाधारादुद्गम्य प्राणस्य एको भागः कपालं प्राप्नोति तद्विहाय अन्यो भागः नासिकया वक्त्रेण वा बहिः निर्गमति । प्राणस्य केचित् अङ्गुलप्रमाणाः नष्टाः भवन्ति । किञ्च रक्षितः कश्चित् भागः पुनः कपालं प्राप्य ततः मूलाधारं प्रति सञ्चरति" (अद्वैतचिन्तापद्धतिः ८५) । सुषुप्त्यवस्थायाः अयं प्राणसञ्चारः शरीरस्वास्थ्याय अतीव प्रयोजकः भवति । परन्तु जाग्रदवस्थायां प्राणगतिः लघुरीत्या भवितव्या इति चट्टम्बिस्वामिनः मतम् । तद्विपरीततया उग्ररीत्या चरति चेत् शरीरस्य बलक्षयात् मूलाधारस्य क्षयं, शिथिलतां तथा, मृत्युकालं च सूचयति ।

शरीरस्य दृढता, शक्तिः, व्यवहारे स्वाभाविकः च यः क्रमः, श्रमः च यदि स्वपरिमितिमतिक्रम्य अन्येषु कर्मसु व्यवहरति चेत् जाग्रदवस्थायां प्राणः उग्रगतिं प्राप्नोति, शरीरस्य बलक्षयः च संभवति। तस्मात् प्राणस्य गतिसंरक्षणार्थं प्रयत्नः कार्यः । अस्मिन् प्रकरणे योगदर्शनप्रतिपादितानाम् आशयानां समन्वयः दृश्यते । योगदर्शने साधकस्य मुक्तिप्राप्त्यर्थं प्राणस्य संयमनं निर्दिश्यते। जाग्रदवस्थायामपि सुषुप्तिवत् शरीरेन्द्रियाणां व्यापारे संयमनम् उपदिश्यते । उक्तं च हठयोगप्रदीपिकायां –

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ।
निश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ (४.११२)

किञ्च प्राणस्य संयमनाश्रितं दृश्यते मनसः प्रवृत्तिः निवृत्तिः च । यदि प्राणः उग्ररीत्या प्रचलति तर्हि मनश्चाञ्चल्यम् अनुभवति । तस्मात् मनस्संयमनार्थं प्राणस्य गतिनिवृत्तेः अभ्यासः करणीयः । शरीरमनसः स्वास्थ्यर्थं अयमेव योगशास्त्रस्यापि अभिप्रायः –

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ (हठयोगप्रदीपिका २.२)

शरीरस्वास्थ्यं, मनसः निश्चलत्वं च लौकिकविषयेषु दृढवैराग्येण तथा तितिक्षया एव संभवति । अन्यथा शुक्रशोणितरूपेण शरीरसारांशस्य बहिर्गमनं सम्भवति इति चट्टम्बिस्वामिनः दृष्टिः । शरीरस्वास्थ्यपालने प्राणस्य प्राधान्यं निर्दिशति कौषीतकिब्राह्मणोपनिषद् "प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यस्मिन्छरीरे प्राणो वसति तावदायुः प्राणेन ह्येवामुष्मिन् लोकेऽमृतत्वमाप्नोति" (३.२) अस्य व्याख्यानं कृत्वा आचार्यशङ्करः प्रतिपादयति "प्राणस्यैव प्रज्ञात्मनः प्रत्यग्भूतस्यायुष्प्रदानोपसंहारयोः स्वातन्त्र्यं दर्शयति" (ब्रह्मसूत्रशाङ्करभाष्यम् १.१.२९)। तस्मात् प्राणस्य रक्षणादेव अमृतत्वप्राप्तिः इति वेदान्तयोगदर्शनयोः निश्चितोऽर्थः ।

अन्तःकरणस्यविभागाः तेषां प्रवृत्तिश्च

शास्त्रे, अन्तःकरणं स्वप्रवृत्तेः आधारेण मनः, बुद्धिः, अहङ्कारः, चित्तमिति चतुर्धा विभक्तं दृश्यते । एतदङ्गीकृत्य चट्टम्बिस्वामी प्रतिपादयति चतुर्विधम् अन्तःकरणं सुषुप्त्यवस्थायां निश्चलवत् शून्यवत् च भाति । परन्तु स्वप्नावस्थायां स्वस्वभावनया सक्रियमन्तःकरणं जाग्रदवस्थायां पूर्वावस्थापेक्षया विषयेषु अधिकतया व्यापृतं दृश्यते । अन्तःकरणं स्वयमेव न प्रवर्तते परन्तु प्राणस्य सहायेन एव अस्य प्रवृत्तिः । चट्टम्बिस्वामी वदति "प्राण एव मनः, मन एव प्राणः"

(अद्वैतचिन्तापद्धतिः ८६) इति । एवं परोक्षतया प्राणमनसोरभेदत्वं सूचयति । स्वप्नजाग्रदवस्थयोः तुलनया सुषुप्त्यवस्थायां प्राणः मन्दरीत्या प्रवहति । जाग्रदवस्थायां प्राणस्य प्रवाहः उग्ररीत्या भवति तस्मात् अन्तः करणं विषयेषु विक्षिप्तं तथा मलिनं च दृश्यते । अन्तःकरणविभागेषु मनः लौकिकवस्तूनां भविष्यत्कालावस्थितेः विचिन्तनं विना प्रत्यक्षविषयेषु व्यवहरति । येषु विषयेषु मनः व्यवहरति तेषु स्वव्यवहारार्थमाश्रयरूपेण अवतिष्ठति चित्तम् । व्यापृते च मनसि पुनः व्यवहारप्रगत्यर्थमनुमानं प्रदास्यति चित्तम् । यदा चित्तोन्नीतमनुमानं प्रवर्तते, तदा बुद्धिः विहिताविहितयोः तुलनां कृत्वा उचितस्य कर्तव्यतां सूचयति । अहङ्कारस्तु जीवं विभिन्नेषु कार्येषु प्रवर्तयितुं प्रचोदयति । व्यवहारकाले विषयेषु मनसः व्यापारानन्तरं, चित्तं प्रवृत्त्यर्थमनुमिनोति। अनन्तरमिमं विषयं बुद्धिमुपयुज्य विचार्य अहङ्कारस्य सहायेन एव मनुष्याणां प्रवृत्तेः आरम्भः भवति। इमं क्रममनुसृत्य या प्रवृत्तिः जायते सा सद्फलाय एव न च वृथा । परन्तु यदि बुद्धिविचारं विना अहङ्कारः पूर्वोक्तक्रममुल्लङ्घ्य प्रवर्तते तर्हि स्वविनाशाय प्रभवति । अतः चट्टम्बिस्वामी सूचयति, विचारं कृत्वा एव प्रवर्तितव्यम् । यदि अविचारेण प्रवर्त्तमानाः सन्तः दुष्प्रवृत्तिषु दुराचारेषु च व्यापृताः तर्हि न केवलं पश्चात्तापेन तेषां नास्ति किमपि प्रयोजनम् । चट्टम्बिस्वामिनः मतमनुसृत्य तैः प्रायश्चित्तः करणीयः । गौतमधर्मसूत्रस्य हरदत्तटीकायां प्रायश्चित्तशब्दस्य व्युत्पत्तिः दृश्यते ।

प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते ।
तपोनिश्चयसंयोगात्प्रायश्चित्तमिति स्मृतम् ॥ (४.१)

पूर्वोक्तश्लोकानुसारेण, 'प्रायः' इत्यस्य तपः इत्यर्थः । 'तप संतापे' इति धात्वर्थानुसारेण तपः इत्यस्य तापः, अथवा व्यसनमित्यर्थः । चित्तमित्यस्य निश्चयः इति अर्थः । एवं तपसः निश्चयस्य च संयोगः प्रायश्चित्तम् भवति । व्यवहारे अस्य प्रायश्चित्तस्य प्रयोगः कथं करणीय इति चिन्तयामः । यदि कश्चित् मिथ्याचारे प्रवर्तते तर्हि 'हन्त ! मया एवं प्रवर्तितम्' इति पश्चात्तापानन्तरम् अहमितः परमेवं न करिष्यामि इति निश्चयमपि स्वीकरोति चेत् प्रायश्चित्तस्य फलं सिद्ध्यति ।

अन्तःकरणनियमनस्य प्राधान्यं मार्गश्च

जीवानाम् अन्तःकरणं प्रायः बहिर्मुखतया प्रवर्तते । बाह्यविषयेषु व्यापृताः सन्तः रागद्वेषादिद्वन्द्वैः आकुलीभूताः भवन्ति । परमपुरुषार्थप्राप्त्यर्थं मानवैः द्वन्द्वसहिष्णुतामार्जयितुं परिश्रमः कार्यः । उक्तं च भगवद्गीतायाम् -

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ (२.१४) ।

विषयग्रहणप्रक्रियां चिन्तयामः । अन्तःकरणं ज्ञानेन्द्रियद्वारा विषयान् प्रतिबिम्बीकरोति । इन्द्रियाणि स्वस्वानुबन्धान् एव पञ्चभूतात्मकान् विषयान् गृह्णन्ति । एतेषु इन्द्रियेषु अन्तःकरणस्य प्रवेशं विना विषयग्रहणं न संभवति । "अन्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति" इति श्रुतिः (बृहदारण्यकोपनिषद् १.५.३) । इन्द्रियाणां प्रवृत्तिः तु वर्तमानकालाधिष्ठिता भवति । किञ्च यदा एकमिन्द्रियम् एकस्मिन् विषये निमग्नं भवति तदवसरे अन्ये विषयाः न वर्तन्ते, ते मिथ्यावत् च भान्ति । केवलं सुषुप्त्यवस्थायामेव इन्द्रियाणि अन्तःकरणं च नियमितानि भवन्ति । एतदेव सूचितं 'घनप्रज्ञस्तथा प्राज्ञ' इति माण्डूक्यकारिकायाम् (१.१)। एतस्मात् कारणात् जाग्रदवस्थायां कदाचित् स्वप्नावस्थायां च प्राणिनः रागद्वेषसुखदुःखादिद्वन्द्वैः पर्याकुलीभूताः दृश्यन्ते ।

चट्टम्बिस्वामिनः दृष्ट्या प्राणस्य संयमेन इन्द्रियाणां विषयव्यापारः तथा अन्तःकरणस्य चञ्चलता

च नियमितुं शक्यते । सः वदति "यस्मिन्नवसरे ध्यानात्मकवस्तुनि प्रत्यभिज्ञानार्थम् अन्तःकरणं प्रतिष्ठति तदवसरे यदि श्वासनिश्वासयोः गतिनिरोधः क्रियते तर्हि अन्तःकरणस्य विषयव्यापारं स्थगयति । तद्द्वारा स्थैर्यमाप्नोति आत्मनिष्ठां च । अस्यां निष्ठायां यः साक्ष्यनुभवः सम्भवति, अयमेव अत्मज्ञानमिति दृढप्रत्ययेन शाश्वतः सच्चिदानन्दानुभवः सिद्ध्यति" (अद्वैतचिन्तापद्धतिः ८८) । योगदर्शने अपि कैवल्यरूपपरमपुरुषार्थप्राप्त्यर्थं समाना एका पद्धतिः परामृश्यते । तत्र, समाध्यवस्थायां स्थैर्यं प्राप्य एव योगिना कैवल्यमनुभूयते । परन्तु समाधिमार्गे अनेकानि विघ्नानि सम्भवन्ति । तानि विघ्नानि योगसूत्रे अन्तरायशब्देन निर्दिष्टानि (योगसूत्रम् १.३० - ३१) । ते अन्तरायाः रजस्तमोगुणयोः आधिक्यात् चित्तस्य एकाग्रतां प्रतिकूलतया बाधन्ते तथा चित्तं विक्षिपन्ति च । श्वासप्रश्वासावपि अन्तरायरूपेण परिगण्यन्ते । श्वासप्रश्वासयोः अन्तरायरूपत्वं कथमिति जिज्ञासां प्रशमयति आचार्यभोजः योगसूत्रवृत्तौ । अस्य अभिप्राये प्राणायामस्य अभ्यासेन अन्तःकरणस्य गतिविच्छेदः कर्तुं शक्नुमः - "रेचकपूरककुम्भकस्त्रिविधः प्राणायामश्चित्तस्य स्थितिमेकाग्रतायां निबध्नाति सर्वासामिन्द्रियवृत्तीनां प्राणवृत्तिपूर्वकत्वात् । मनःप्राणयोश्च स्वव्यापारपरस्परमेकयोगक्षेमत्वाज्जीयमाणः प्राणः समस्तेन्द्रियवृत्तिनिरोधद्वारेण चित्तस्यैकाग्रतायां प्रभवति" (योगसूत्रभोजवृत्तिः १.३४) । अतः योगिना समाधिप्राप्त्यर्थं प्राणायामं कृत्वा क्लेशरूपमावरणं विक्षेपाः च निरोधव्याः । एवं सद्सम्पत्त्यर्थमुभयेष्वपि दर्शनेषु प्राणस्य गतिनिरोधविषये विचारः समानः इति स्पष्टम् ।

शरीरस्वास्थ्यपालने प्राणस्य प्रभावः

चट्टम्बिस्वामिनः अभिप्राये प्राणः एव श्लेष्मपित्तवातनाम्ना धातुरूपेण शरीरे प्रवर्तते । अत्र कस्यापि धातोः आधिक्यं वा न्यूनत्वं शरीराय अपायकरं, तथा शरीरस्य स्वास्थ्यं च सूचयति इति आचार्यमतम् । अन्ये बहवः रसवाहिनः प्राणाः, भुक्तस्य अन्नस्य रसं शरीरस्य विविधान् भागान् प्रति नयन्ति । जीर्णश्च अयं रसः रक्तमज्जामांसनखरोमादीनां वृद्ध्यर्थमुपकरोति । जीर्णनानन्तरं शिष्टः अंशः स्वेदो भूत्वा रोमकूपद्वारा बहिः निसृत्य त्वचि पुरीषरूपेण अवतिष्ठति । अन्ये स्थूलांशाः मलमूत्रे भूत्वा बहिर्निर्गच्छति । अस्य समानं, स्पष्टं च विवरणं च्छान्दोग्ये दृश्यते - "अन्नमशितं त्रेधा विधीयते । तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति...... आपः पीताः त्रेधा विधीयन्ते । तासां यः स्थविष्ठो धातुः, तन्मूत्रं भवति....... तेजोऽशितं त्रेधा विधीयते । तस्य यः स्थविष्ठो धातुस्तदस्थि भवति" (छान्दोग्योपनिषद् ६.५.१-३) इति । भुक्तमन्नमधिकं चेत् तस्य जीनार्णार्थं प्राणः निद्रामाश्रयति । परन्तु निद्रायाः आधिक्येन बुद्धेः मन्दता तथा मोक्षप्राप्तिं विघ्नरूपेण बाधते । सर्वे प्राणाः शरीरस्य स्वास्थ्यपालनाय प्रतिक्षणं प्रयत्नं कुर्वन्ति । अतः तदवगम्य मानवाः शरीररक्षणार्थमुचितं भोजनं; विहितपरिमाणे, निर्दिष्टसमये च कर्तव्यमिति पूर्वोक्तसारः । किञ्च, यदि शरीरस्य आन्तरिकं बाह्यं च शुचिः सुष्ठु न भवति तर्हि शरीरायाऽस्वास्थ्यकरं भवति । अतः रोमकूपे स्थितस्य पुरीषस्य शोधनार्थं प्रतिदिनं स्नानं करणीयम् । अन्यथा शरीरं बहुव्याधिग्रस्तं भवेत् । योगदर्शनमपि शरीरस्य मनसश्च शुचित्वस्य प्राधान्यमङ्गीकरोति । शुचित्वं विना योगिने समाध्यवस्था अप्राप्यैवेत्यवगम्याचार्यपतञ्जलिरष्टाङ्गस्य नियमे, 'शौचं' इत्यत्र सूत्रेण परामर्शति (योगसूत्रम् २.३२) । अस्य सूत्रस्य व्याख्याने आचार्यभोजः प्रतिपादयति - "शौचं द्विविधम् - बाह्यमाभ्यन्तरं च । बाह्यं मृज्जलादिभिः कायादिप्रक्षालनम् । आभ्यन्तरं मैत्र्यादिभिश्चित्तमलानां प्रक्षालनम्" इति । कर्मेन्द्रियाणां चेष्टा प्राणशक्त्याश्रिता इति स्वामिनः मतम् । प्राणानां प्रवृत्तिः अहङ्काराधिष्ठितमित्यस्मात् कारणात् अहङ्कारेण विना प्राणव्यापारः न सिद्ध्यति । अतः प्राणस्य रक्षणं शरीरस्वास्थ्याय अनिवार्यमेव किन्तु शरीराभिमानं मुमुक्षोः मार्गे विघ्नात्मना प्रतिष्ठति । किञ्च,

शरीरान्तर्गतमलनिवारणाय शास्त्रे निर्दिष्टानां मार्गाणां आचरणाय श्रद्धा तपश्च अनिवार्यमिति मत्वा अहङ्कारमनश्शरीराणां बन्धनात् अतिमुच्य तत्त्वसाक्षात्कारः प्राप्तव्यः तथा पुनर्जन्मात् मुक्तिः एव अस्य जन्मस्य लक्ष्यमिति ज्ञायते ।

उपसंहारः

चट्टम्बिस्वामिनः दर्शने योगतत्त्वानां वेदान्तस्य च समन्वयः दृश्यते । यद्यपि श्रुतिवाक्योक्ततत्वसाक्षात्कारेण मोक्षः सिद्ध्यते तथापि योगशास्त्रनिर्दिष्टेन अष्टाङ्गमार्गस्य प्रभावेन आन्तरिकशुद्धिं मनस्स्थैर्यं च प्राप्य मोक्षमार्गे श्रद्धां त्वरितगतिं च आप्नुयात् इति स्वामिनः मतम् । तदर्थं निद्राभोजनप्राणव्यापारादिषु साधकेन मितत्वं पालनीयं इति सः सूचयति । अत्र, मुख्यतया प्राणस्य व्यापारनियन्त्रणेन मनः वशीकर्तुं शक्यते । अनन्तरं वेदान्ततत्त्वविचारद्वारा अहङ्कारजयः तद्वारा सुखेन भवसागरतरणं च शक्यम् ।

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वैशेषिकदर्शने सन्निकर्षविचारः

डा.एस्. शिवकुमारः[1]

न्यायदर्शने प्रत्यक्ष-अनुमान-उपमान-शब्दभेदेन चत्वारि प्रमाणानि प्रसिद्धानि । प्रमाः अपि प्रत्यक्ष-अनुमिति-उपमिति-शाब्दभेदेन चतुर्विधा प्रसिद्धा । एतस्याः चतुर्विधप्रमायाः यत्करणं तदेव प्रमाणपदेन व्यपदिश्यते । चतुर्विध प्रमासु प्रथमा प्रमा प्रत्यक्षप्रमा । अस्याः प्रत्यक्षप्रमायाः लक्षणं तर्कसंग्रहकारेण एवं विहितम् इन्द्रियार्थसन्निकर्षजन्यं ज्ञानं प्रत्यक्षम् । ज्ञानाकरणकं ज्ञानं प्रत्यक्षम् । तद् द्विविधम् नर्विकल्पकम् सविकल्पकं चेति ।

अस्मिन् प्रत्यक्षप्रमालक्षणे इन्द्रियस्य अर्थस्य तयोः सन्निकर्षस्य ज्ञानमत्यन्तमपेक्षितम्। यावत्पर्यन्तं इन्द्रियपदेन कस्य बोधः अथ च अर्थ पदेन कस्य ग्रहणमेव सन्निकर्षपदेन किं ग्राह्यमिति निश्चयो न भवति तावत्प्रत्यक्षप्रमायाः लक्षणमवगन्तुं न शक्यते । अतः प्रथमं इन्द्रियस्य ततोऽर्थस्य ततः सन्निकर्षस्य विचारः क्रियते ।

इन्द्रियन्नाम चक्षुरादिकम् (चक्षुः-श्रेत्र-घ्राण-रसना-त्वक् चेति पञचकम्) । अर्थो घटादिः इन्द्रियग्रहण योग्यो विषयः । तयोः इन्द्रियार्थयोः सन्निकर्षः संयोगादिः । तज्जन्यं ज्ञानं प्रत्यक्षमित्यर्थः ।

सन्निकर्षः

अत्र तर्कसंग्रहे सन्निकर्षशब्दः सम्बन्धपर्यायभूतः अर्थात् संयोगसमवायप्रभृतयो ये सम्बन्धाः त एवात्र सन्निकर्षपदेन व्यपदिश्यमानाः भवन्ति । अत्र सन्निकर्षः संयोगादिव्यापारषट्क इति । तर्कसंग्रहे लिखितमन्नंभट्टपादेन- एवं सन्निकर्षषट्कजन्यं ज्ञानं प्रत्यक्षमिति ।

अत्रेदं विचारणीयं भवति यत् केवलम् इन्द्रियार्थसन्निकर्षादेव ज्ञानमुत्पद्यते अर्थात् यदा इन्द्रियस्य अर्थेन सह सन्निकर्षो भवति तदानीमेव ज्ञानमुत्पद्यते अथवा तत्र अन्योऽपि भवति कश्चन अवान्तर व्यापारः ?

प्रत्यक्षविषयेऽस्मिन् तथ्यमिदं विशेषेण चिन्तनीयम् – प्रथमम् आत्मा मनसा संयुज्यते, मनः इन्द्रियेण, इन्द्रियमर्थेन ततः प्रत्यक्षज्ञानम् । अर्थात् इन्द्रियार्थसन्निकर्षाद् पूर्वं आत्ममनसो संयोगः प्रत्यक्षाय प्रयोजकीभूतः ।

एतत्प्रत्यक्षं निर्विकल्पक-सविकल्पक भेदेन द्विप्रकारकम् । एतस्य विवेचनं पूर्वपाठे मया कृतम् । अत्रेदानीं विशेषेण इन्द्रियार्थसन्निकर्षं निरुपणीयमस्ति ।

प्रत्यक्षज्ञानहेतुरिन्द्रियार्थसन्निकर्षः षड् विधः ।संयोग, संयुक्तसमवायः, संयुक्तसमवेतसमवायः, समयवायः, समवेतसमवायः, विशेषणविशेष्यभावश्चेति इति तर्कसंग्रहस्य मूलम् । अर्थात् इन्द्रियस्य

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1 सहाचार्यः, न्यायविभागः श्री शङ्कराचार्यसंस्कृतसर्वकलाशाला, प्रादेशिककेन्द्रम्, तिरुवनन्तपुरम्

अर्थेन सह यो हि सन्निकर्षः । स षड् विधः संयोगः, संयुक्तसमवायः, संयुक्तसमवेतसमवायः, समवायः, समवेतसमवायः विशेषणविशेष्यभावश्च ।

इन्द्रियार्थसन्निकर्षजन्यं ज्ञानं प्रत्यक्षम् । अर्थात् इन्द्रियेण अर्थस्य सन्निकर्षाद् जायमानं यज्ज्ञानं तदेव प्रत्यक्षम् । इन्द्रियाणि पञ्च भवन्ति चक्षुः श्रोत्र-घ्राण-रसना-त्वक् चेति । अर्थाश्च शब्दस्पर्शरूपरसगन्धाश्चेति । सन्निकर्षस्तावत् षड् विधः । इन्द्रियं चक्षुः घटः, अर्थः तयोः सम्बन्धः संयोगः सन्निकर्षः, तज्जन्यं ज्ञानं घटः इति प्रत्यक्षम्। सन्निकर्षः व्यापारः । अत्र प्रत्यक्षप्रकरणे इदं विशेषेण ध्यातव्यं भवति –

1. द्रव्यप्रत्यक्षे- संयोगः सन्निकर्षः
2. गुणकर्मप्रत्यक्षे द्रव्यगतजातिप्रत्यक्षे च- संयुक्तसमवायः सन्निकर्षः
3. गुणसमवेतजातिप्रत्यक्षे कर्मसमवेतजातिप्रत्यक्षे च – संयुक्तसमवेतसमवायसन्निकर्षः
4. शब्दप्रत्यक्षे - समवायसन्निकर्षः
5. शब्दगतजातिप्रत्यक्षे - समवेतसमवायसन्निकर्षः
6. अभावप्रत्यक्षे - विशेषणता/विशेष्यता सन्निकर्षः

संयोगसन्निकर्षः

चक्षुषा घटप्रत्यक्षजनने संयोगः सन्निकर्षः इत्यन्नंभट्टः । प्रत्यक्षयोग्यद्रव्याणां प्रत्यक्षे संयोगः सन्निकर्षः। द्रव्यप्रत्यक्षे सर्वत्र संयोगः सन्निकर्ष इत्यर्थः । अर्थात् घटादिद्रव्यैः सह चक्षुरादीनामिन्द्रियाणां संयोगे सति घटादिद्रव्याणां प्रत्यक्षं भवति। द्रव्यग्राहकं चक्षुरिन्द्रियमेव केवलम् । केचन आचार्याः त्वगिन्द्रियमपि द्रव्यग्राहकमभ्युपगच्छन्ति । द्वयो-द्रव्ययोः मिथः सम्बन्धः संयोगो भवति । यथा चक्षुरिन्द्रियं द्रव्यं भवति घटोऽपि द्रव्यं भवति अतः चक्षुद्रव्यस्य घटद्रव्यस्य च परस्परं सन्निकर्षः संयोगसन्निकर्षः इति ।

अयं घटः इति चाक्षुषप्रत्यक्षं प्रति घटेन सह चक्षुसंयोगः, तज्जन्यं ज्ञानं घटः इति चाक्षुषज्ञानम्। अत्र द्रव्ययोः संयोगः इति नियमेन चक्षुरिति तेजो द्रव्यं, घटः इति पार्थिवद्रव्यं तयोः संयोगः सन्निकर्षः । घटादिद्रव्यौः सह चक्षुरादीनाम् इन्द्रियाणां संयोग सति घटादिद्रव्याणां प्रत्यक्षं भवति । द्रव्यचाक्षुषं प्रति चक्षुसंयोगः कारणम् द्रव्यस्पार्शनप्रत्यक्षे त्वक्संयोगः कारणमित्येवं परिष्करणीयम्।

संयुक्तसमवायः।

चक्षु रूपगुणं गृह्णाति । चक्षुषः संयोगः घटद्रव्येण सह भवति, घटे रूपं समवायसम्बन्धेन तिष्ठति अतः चक्षुषः रूपेण सह संयुक्तसमवायः सन्निकर्षो भवति । एतेन सन्निकर्षेण चक्षु द्रव्यस्थितं रूपात्मकं गुणं गुह्णाति । द्रव्येषु विद्यमानानां प्रत्यक्षयोग्यानां गुणकर्मसामान्यानां प्रत्यक्षे संयुक्तसमवायः सन्निकर्षः । इन्द्रियसंयुक्तेषु घटादिद्रव्येषु घटरूप-घटत्वादीनां समवायसम्बन्धेन वर्तमानात्।

घटरूपप्रत्यक्षजनने संयुक्तसमवायः सन्निकर्षः । चक्षुसंयुक्ते घटे रूपस्य समवायात् इति तर्कसंग्रहे मूलम् । अर्थात् चक्षुषा घटरूपप्रत्यक्षं प्रति चक्षुसंयुक्तसमवायः सन्निकर्षः । चक्षुसंयुक्ते घटे रूपस्य समवायात्। चक्षुसंयुक्तसमवायसन्निकर्षेण घटरूपस्य चाक्षुषप्रत्यक्षमिति संयुक्तसमवायसन्निकर्षेण घटरूपप्रत्यक्षं जातम् । इति द्वितीयसन्निकर्षः।

संयुक्तसमवेतसमवायः

रूपत्वसामन्यप्रत्यक्षे संयुक्तसमवेतसमवायः सन्निकर्षेः । चक्षुसंयुक्तघटे रूपं समवेतम्, तत्र रूपत्वस्य समवायात् । इत्यन्नंभट्टः।

प्रत्यक्षयोग्यगुणेषु आश्रितानां रूपत्वादिसामान्यानां प्रत्यक्षे संयुक्तसमवेतसमवायः सन्निकर्षः। "येन इन्द्रियेण यद्गृह्यते तेनैव इन्द्रियेण तद्गताजातिस्तदभावश्च गृह्यते' एतन्नियमानुसारेण घटे विद्यमाना घटत्वजातिः अथ च रूपे विद्यमाना रूपत्वजातिः चक्षुषा गृह्यते । अत्रायं क्रमः चक्षुषा घटेन सह संयोगसन्निकर्षः, घटे घटत्वजातेः समवायः अतः चक्षुषः घटत्वेन सह संयुक्तसमवायसननिकर्षः सम्भवति, एवं सति सन्निकर्षे चक्षुषाः घटत्वजातेः गृहणं भवति । एवमेव उक्तनियमानुसारेण चक्षुषः घटेन सह संयोगः, घटे रूपत्वसमवायः अथ च रूपे रूपत्वजातेः समवायः अतः चक्षुषः रूपत्वेन सह संयुक्तसमवेतसमवायसन्निकर्षः सिद्धयति। एवं सन्निकर्षे चक्षुषा रूपत्वजातेः प्रत्यक्षमिति नियमः ।

स्पष्टस्तावदयं घटरूपे रूपत्वम् तस्य प्रत्यक्षं प्रति चक्षुसंयुक्तसमवेतसमवायसन्निकर्षः। चक्षुसंयुक्ते घटे रूपं समवेतं तत्र रूपत्वस्य समवायात् । चक्षुसंयुक्तसमवेतसमवायसन्निकर्षात् घटरूपत्वं प्रत्यक्षमिति संयुक्तसमवेतसमवायसन्निकर्षः ।

समवायः

शब्दश्रावणप्रत्यक्षं प्रति समवायसन्निकर्षः । श्रोत्रमाकाशद्रव्यं शब्दो गुणः, द्रव्यगुणयोः समवायसन्निकर्षः । समवायेन गुणवत्वमितिद्रव्यस्य लक्षणात् । कर्णशष्कुल्यवच्छिन्नं नभः द्रव्यं, शब्दः गुणः, तयोः सन्निकर्षः समवायः इति, शब्दश्रवणप्रत्यक्षं प्रति समवायः सन्निकर्षः ।

श्रोत्रेण शब्दसाक्षात्कारे समवायः सन्निकर्षः । कर्णविवरणवर्त्याकाशस्य श्रोत्रत्वात् शब्दस्याकाशगुणत्वात् ।गुणगुणिनोश्च समवायात् ।इति तर्कसंग्रहे मूलम्। अस्य मूलस्यायमाशयः। श्रवणेन्द्रियेण शब्दप्रत्यक्षे समवायसन्निकर्षः । श्रवणेन्द्रियं नाम कर्णविवरावच्छिन्नमाकाशमित्यर् थः। शब्दश्च आकाशस्य गुणः शब्दगुणकमाकाशमिति लक्षणात्।श्रोत्रमिन्द्रियं शब्दः अर्थः, तयो सन्निकर्षः समवायः । विषयेऽस्मिन् दीपिकायां टीकाकारेण लिखितम् यद् कथं शब्दस्य श्रोत्रेण सम्बन्ध इति चेत् । न वीचीतरंगन्यायेन, कदम्बमुकुलन्यायेन वा शब्दाच्छब्दान्तरोत्पत्तिक्रमेण श्रोत्रदेशे जातस्य श्रोत्रसम्बन्धात् प्रत्यक्षत्वसम्भवात् । संक्षेपतः कर्णविवरावच्छिन्नं नभः द्रव्यं, शब्दो गुणः गुणगुणिनोश्च समवायसम्बन्धनियमेन शब्दप्रत्यक्षे समवायसन्निकर्षः ।

समवेतसमवायः

शब्दत्वसाक्षात्कारे समवेतसमवायः सन्निकर्षः । श्रोत्रसमवेते शब्दे शब्दत्वस्य समवायात् । इत्यन्नंभट्टाः ।कर्णविवरावच्छित्रे आकाशे शब्दः समवेतः, शब्दे च शब्दत्वादिकं समवायसम्बधेन वर्तते । शब्दवृत्तिशब्दत्वप्रत्यक्षं प्रति श्रोतृसमवेतसमवायः सन्निकर्षः । श्रोत्रसमवेते शब्दे शब्दत्वस्य समवायात् । श्रोत्रसमवेतसमवायसन्निकर्षेण शब्दत्वं प्रत्यक्षम् ।

विशेषणविशेष्यभावः

अभावप्रत्यक्षे विशेषणविशेष्यभावः सन्निकर्षः । "घटाभाववद्भूतलम्' इत्यत्र चक्षुसंयुक्ते भूतले घटाभावस्य विशेषणत्वादिति तर्कसंग्रहे मूलम् । विशेषणं च विशेष्यं च विशेषणविशेष्ये तयोः भावः विशेषणविशेष्यभावः । स च विशेषणता विशेष्यता च । अभावप्रत्यक्षे कः सन्निकर्षः इति बोधनाय तथ्यमिदं ध्यातव्यं यद् यस्य वस्तुनः अभावो गृहणीयः तस्य अभावस्य अधिकरणं किम् अर्थात् कस्यचिदभावः कुत्र गृह्णीयः । तेन अधिकरणेन सह ग्राहकेन्द्रियस्य सन्निकर्षः प्रथमं गृह्णीयः "यश्च सन्निकर्षो भविष्यति तस्याग्रे विशेषणता' इति पदयोजनेन तस्याभावस्य प्रत्यक्षे

सन्निकर्षः स्पष्टीभवति ।

यथा –भूतले घटस्य अभावः प्रत्यक्षकरणीयः । घटस्य गृहणं चक्षुरिन्द्रियेण भवति, घटाभावस्यापि ग्रहणं चक्षुषा एव भविष्यति। अतः विचारणीयं यत् घटाभावस्य अधिकरणं किं ? "भूतले घटो नास्ति' अत्र अधिकरणं भूतलमस्ति भूतलं द्रव्यं, भूतलेन द्रव्येन सह चक्षुरिन्द्रियस्य द्रव्यस्य संयोगः सन्निकर्षः । एतस्य संयोगस्य अग्रे विशेषणता पदयोजनेन चक्षुषा भूतले घटाभावप्रत्यक्षाय संयुक्तविशेषणता सन्निकर्षः सम्भवति । चक्षुसंयुक्ते भूतले घटाभावस्य विशेषणात् । घटाभाववद् भूतलमति प्रत्यक्षप्रतीतेः स्वयं प्रसिद्धत्वादिति ।

वस्तुतः अभावप्रत्यक्षं प्रति विशेषणविशेष्यता सन्निकर्षः । अर्थात् विशेषणता सन्निकर्षः । विशेष्यता सन्निकर्षः । यथा घटाभाववद्भूतलम् इत्यत्र चक्षुसंयुक्ते भूतले भूतलं विशेष्यम् घटाभावः विशेषणम् । भूतलेन सह चक्षुषः संयोगः, चक्षुसंयुक्तेभूतले घटाभावः विशेषणमिति चक्षुसंयुक्तविशेषणता सन्निकर्षः । एवं भूतले घटाभावः इत्यत्र घटाभावः इति विशेष्यम् भूतले इति सप्तम्यन्तं विशेषणम् । चक्षुसंयुक्ते भूतले घटाभावः विशेष्यम् इति विशेष्यता सम्बन्धेन घटाभावः प्रत्यक्षम् । प्रसंगेऽऽस्मिन् स्वयमेव अन्नंभट्टेन स्वटीकायं दीपिकायामेवं व्याख्यातम्-

विशेषणविशेष्यभावमुदाहरति – अभावेति । तदुपपादयति - घटाभाववदिति। भूतलं विशेष्यम् । घटाभावो विशेषणम्। "भूतले घटो नास्ति' इत्यत्र घटाभावस्य विशेष्यत्वं द्रष्टव्यम् । एतेन अनुपलब्धेः प्रमाणान्तरत्वं निरस्तम् । "यद्यत्र घटोऽभविष्यत् तदा भूतलमिवाद्रक्ष्यत् दर्शनाभावन्नास्ति' इति तर्कितप्रतियोगिसत्त्वविरोध्यनुपलब्धेः सहकृतेनेन्द्रियेणैव अभावज्ञानोपपत्तौ अनुपलब्धेः प्रमाणान्तरत्वासम्भवात् । अधिकरणज्ञाना र्थमपेक्षणीयेन्द्रियस्यैव करणत्वोपपत्तावनुपलब्धेः करणत्वस्यायुक्तत्वात् । विशेषणविशेष्यभावो विशेषणविशेष्यस्वरूपमेव नातिरिक्तः सम्बन्धः ।

अस्याः दीपिकायाः व्याख्यानं किरणावलीकारेण श्रीकृष्णवल्लभाचार्येण अत्यन्तं सारल्येन एवं स्पष्टीकृतम् – **विशेषणमिति।** अत्र भूतले घटाभावः स्वरूपसम्बन्धेन विशेषणम्, षट्सु सन्निकर्षेषु विशेषणता बहुविधा भवति यथा – द्रव्यवृत्त्यभावप्रत्यक्षे इन्द्रियसंयुक्तविशेषणता, द् रव्यसमवेतरूपत्वादिवृत्तेर्घटाभावस्य प्रत्यक्षे इन्द्रियसंयुक्तसमवेतविशेषणता, शब्दे रूपाभावप्रत्यक्षे श्रोत्रावच्छिन्नसमवेतविशेषणता, शब्दवृत्तियो रूपाभावस्तत्र यः क्रियाभावः तत्प्रत्यक्षे श्रोत्रसमवेतविशेषणविशेषणता, इत्येवं अर्थादिभेदेनेन्द्रियादिभेदेनापि-बहवः सन्निकर्षा भवन्तीति बोध्यम् । विशेष्यत्वमिति भूतले घटो नास्तीत्यस्य- भूतले घटाभाव इत्यर्थः। तत्र वृत्तिसम्बन्धेन भूतलं घटाभावे विशेषणं, घटाभावस्तु विशेष्यः, तत्रैव विशेष्यतासन्निकर्षो बोध्यः । अत्यन्ताभावप्रत्यक्षे योग्यप्रतियोगिकत्वं कारणम्, तेन न परमाणूनामत्यन्ताभावस्य प्रत्यक्षम्, अन्योन्याभावप्रत्यक्षेधिकरणप्रत्यक्षं कारणम्, अत एव पिशाचस्यायोग्यत्वेऽपि स्तम्भे पिशाचभेदश्चक्षुषा गृह्यते एव । एतेनेति । अभावप्रत्यक्षप्रमाया विशेषणविशेष्यभावसन्निकर्ष जन्यत्वेनेत्यर्थः भाट्टा वेदान्तिनश्च घटाद्यभावप्रमायां घटाद्यनुपलब्धिः प्रत्यक्षातिरिक्तं प्रमाणं वदन्ति, तत् खण्डितमित्यर्थः। नन्वनुपलब्धिं विना नैयायिकमतेऽपि अभावप्रत्यक्षाजननात् तस्याः प्रमाणान्तरत्वं अवश्यमंगीकर्तव्यमित्यतस्तर्कमाह-यद्यत्रेति । अक्ष - चक्षुःसंयुक्ते अधिकरणे भूतलादावित्यर्थः । "घटोऽभविष्यदि'ति आपादकं दलं-घटः स्यादित्यर्थकम्। "तदाद्रक्ष्यदिति आपाद्यं दलं घटवत्तया ज्ञानविषयीभूतं स्यादि' त्यर्थकम् भूतलमिवेति दृष्टान्तं- घटवद्भूतलमिवे त्यर्थकम् । आपाद्याभावेन आपादकाभावसिद्धिं दर्शयति दर्शनेति । दर्शनाभावात्- घटवत्तया ज्ञानविषयीभूतत्वाभावात् आपाद्यभावात्मकात् नास्ति - आपादकाभावात्मकघटाधिकरणत्वाभाव

वत्, सिद्ध्यतीत्यर्थः । तत्तदधिकरणे चक्षुःसंयेगे सत्येव तत्र घटाभावप्रत्यक्षं घटानुपलब्धिसहकृतेन चक्षुषैव भवतीति घटाद्यनुपलब्धेर्नातिरिक्तप्रमणत्वमित्याह – तर्कितेति । तर्कितं – आपादितं यत् प्रतियोगिसत्त्वं तस्य विरोधिनी या घटानुपलब्धिः, तस्याः सहकृतेन- सहकारितया उपकृतेन मुख्येन कारणेनेन्द्रियादिना अभावप्रत्यक्षोपपत्तौ सत्यां अनुपलब्धिर्न प्रमाणान्तरमिति समुदितार्थः। नन्वभावप्रत्यक्षे इन्द्रियादेर्योग्यानुपलब्धिसहकृतस्य करणत्वापेक्षया लाघवेन योग्यानुपलब्धेरेव कारणत्वमस्तु- इत्याशंका निरस्यति अधिकरणेति । भवन्मते अनुपलब्धेभावमात्रग्राहकत्वात्- अभावाधिकरणभूतलादिप्रत्यक्षे इन्द्रियस्यावश्यापेक्षणीयतया क्लृप्तेनैवेन्द्रियेणाऽभावप्रत्यक्षोपपत्तौ अनुपलब्धेर्विजातीयप्रमिति करणत्वकल्पनं निर्युक्तिकमिति भावः । ननु समवायसंयोगादेरेव न्यायशास्त्रे सम्बन्धत्वेन प्रसिद्धिः ततोऽधिकविशेषणताख्यसम्बन्धकल्पने गौरम्, किञ्च- नैयायिकानाम् अभावप्रत्यक्षार्थमति-रिक्तसम्बन्धकल्पनमप्यधिकं गौरवमिति मीमांसकाऽशंकां निरस्यति- विशेषणेति विशेषणविशेष्यभावः-विशेषणात्मको विशेष्यतात्मको वेत्यर्थः । विशेषणता- विशेषणात्मिका, विशेष्यता-विशेष्यात्मिका, नत्वतिरिक्तेत्यतो न गौरवमिति भावः ।

मूले-एवमिति। इदमत्राऽवधेयम् - प्रत्यक्षं द्विविधम्-लौकिकम्, अलौकिकं च, लौकिकन्तु षोढासन्निकर्षजन्यं वर्णतम् । अलौकिकं तु त्रिविधाऽलौकिकसन्निकर्षजन्यं भवति । अलौकिकसन्निकर्षः- सामान्यलक्षणः, ज्ञानलक्षणः योगजश्चेति । यत्रैकधूमे ज्ञाते यादृशधूमत्वरूपसन्निकर्षेण सकलधूमानां ज्ञानं भवति तादृशधूमत्वरूपसन्निकर्षः "सामान्यलक्षणः'-सामान्यं-जातिः- धूमादिव्यक्तिश्च लक्षणं- स्वरूपं यस्य सः । यत्र सुरभि चन्दनमिति चाक्षुषे यादृशसौरभस्मरेणन सौरभस्याऽपि भानं भवति, तादृशस्मरणात्मकसन्निकर्षः- "ज्ञानलक्षणः'-ज्ञानमेव-लक्षणं-स्वरूपं यस्य सः । देशान्तरीयकालान्तरीयवस्तुज्ञानं योगाभ्यासजनितयादृशविलक्षणधर्मात् भवति तादृशयोगजो धर्मः-योगसन्निकर्षः योगाभ्यासजनितधर्मविशेषः श्रुतिस्मृत्यादिप्रतिपाद्य इति ।

उपसंहारः

अस्मिन् पत्रे प्रत्यक्षोपयोगि-संयोग-संयुक्तसमवाय-संयुक्तसमवेतसमवाय-समवाय समवेतसमवाय- विशेषणविशेष्यभावरूपेण प्रसिद्धानां षड् विधसन्निकर्षाणां अत्यन्तं विस्तरेण दीपिकारीत्या विवेचनं विहितम् । अस्मिन् पाठ्यक्रमे सामान्यतः प्रत्यक्षलक्षणं निरूप्य ततः प्रत्यक्षार्थमपेक्षितानां सन्निकर्षाणां सविशदं विवेचनं विहितम् । कस्यचिदपि वस्तुनः प्रत्यक्षे सन्निकर्षः इन्द्रियस्य अर्थस्य च मध्ये हेतुभूतः, इन्द्रियार्थयोर्योजकश्च तं विना न भवति वस्तुनां प्रत्यक्षमतोऽत्र सन्निकर्षविवेचनं कृतम्। अस्मिन् पत्रे इदमपि निरूपितम् यद् संयोगस्य, संयुक्तसमवायस्य, संयुक्तसमवेतसमवायस्य च प्रत्यक्षेण उपयोगित्वम् । अथ च कस्य प्रत्यक्षे कस्य सन्निकर्षस्य प्रयोगः एतत्सर्वमस्मिन् पत्रे साधुत्वेन प्रकाशितम् ।

ग्रन्थसूचिका

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डा. श्रीजित् टि.जि [1]

शोधपत्रसारांशः

अर्वाचीनशिक्षापेक्षया प्राचीनशिक्षा महत्तरा आसीदिति प्रथा अस्ति। तत्र किञ्चित् विचारणीयमेव। प्रथा चेयं प्रामाणिकी उत अप्रामाणिकीति। प्रामाणिकीति निर्णये हेतुभुतान् विषयानाश्रित्य विचार्यते इह प्रबन्धे। अस्याः माहात्म्यविचारावसरे वक्तव्यास्सन्ति केचनांशाः। तत्र मुख्याः भवन्ति गुरुशिष्यसम्बन्धः, बोधनरीतिः, अध्ययनरीतिश्च। विद्याक्षेत्रे मुख्यतया द्वे प्रक्रिये स्तः विद्यायाः आर्जनं प्रदानञ्च। कश्चन शिक्षयति अपरः शिक्ष्यते च। अनयोर्मध्ये विद्यां प्रापयति कश्चन अपरः प्राप्नोति च । सा च प्रक्रिया वर्तमानकाले अनुवर्तते तथापि विद्या तावन्न शोभते यावत् प्राचीनकाले आसीत्। तत्र कारणमन्विषामश्चेत् केचन विषया उपलभ्यन्ते। विषयाणामेतेषां पर्यालोचनं प्राचीनशिक्षायाः महत्वं सप्रमाणं समर्थयति। तत्र अधिकारीत्यंशमादाय प्रथमतया चिन्तनीयं भवति। तथा च विद्याप्रापकः गुरुः तद्सम्पादकः शिष्यश्चोभावपि अधिकारिणौ भवेताम्। तत्र च शिष्यस्य अधिकारित्वं मुख्यतया स्वसंस्कृत्या निश्चीयतेत्यंशमादाय विचारः प्रवर्तते। संस्कृतिशब्देनात्र धर्मादिगुणाः लक्ष्यन्ते।

मुख्यशब्दाः- *शिक्षा, संस्कृतिः, अन्तःकरणशुद्धिः, गुरुकुलम्, बुद्धिवैपुल्यम्,श्रद्धा, ग्रहणं, धारणम्, शिष्यः, अधिकारी, श्रवणम्, मननम्, निदिध्यासनम्, चित्तम्, स्मृतिः, विचारः।*

शिक्षा आजीवनं प्रचाल्यमाना काचन सामाजिकी प्रक्रिया भवति। शिक्षया छात्रस्य मानसिः तथा बौद्धिकश्च विकासो जायते। विचारशक्तेः तर्कशक्तेश्च विकासोपि शिक्षया जायते। अतः शिक्षाक्षेत्रे संस्कृतिः मुख्याङ्गमस्ति। केषाञ्चित् गुणानां सम्पादनेनैव विद्याक्षेत्रे गुरुशिष्ययोरधिकारित्वं निश्चितं भवति। तत्र च प्रधानः प्राणभूतश्च अंशो भवति संस्कृतिः यया च विद्याक्षेत्रे अपेक्षिताः सर्वे गुणाः प्राप्यन्ते। तादृशशिष्यापेक्षितगुणान् स्रष्टुमेव खलु शिक्षाशास्त्री, शिक्षा आचार्यादिप्रशिक्षणसोपानानि प्रवर्तन्ते अधुना। प्राचीनकाले संस्कृत्या [2]शुद्धचित्तः ब्रह्मचारी श्रद्धया तपः कृत्वा वेदाध्ययनं कुर्यादित्यासीत् विधिः । तदुक्तमन्यत्रापि

उपनीय गुरुः शिष्यं महाव्याहृतिपूर्वकम्।
वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत् ॥ इति ॥ (याज्ञवल्क्यस्मृतिः 2.15)

संस्कृतिः बुद्धिविकासश्च

संस्कृत्या अन्तःकरणशुद्धिः ततः बुद्धिविकासः तद्वारा दृढा स्मृतिश्च सञ्जायन्ते। ईदृशगुणाः शिष्ये समन्वीयादिति बुद्ध्या एव प्राचीनकाले ब्रह्मचारिषु संस्कृतिसंवृद्ध्यनुकूलाः विभिन्नाः मार्गाः

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1 Assistant Professor,Dept. of Sanskrit,KSMDB College, Sasthamcotta, Kollam, sreegit@gmail.com,9446356166

2 अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः गुरौ वसन् सञ्चिनुयात् ब्रह्माधिगमिकं तपः । (मनुस्मृतिः 2.164)

निर्दिष्टा आसन् । अत्र कश्चन संशयः स्यात्, केवलायाः संस्कृतेरार्जनेन कथं वा बुद्धिविकासः सुदृढा स्मृतिश्च उपलभ्येते इति । यतश्च एते च गुणाः संस्कृत्या आप्यन्ते इति तदा एव निर्णेतुं शक्यते यदा एतेषां गुणानां मूलं संस्कृतिरिति निर्णीयते।

अत्र चोच्यते यत् बुद्धिविकासेन विना कदापि सुदृढा स्मृतिः न समुपलभ्यते। बुद्धिविकासश्च विना अन्तःकरणशुद्ध्या न कदाप्युपलभ्यते । अन्तःकरणशुद्धौ तु संस्कृतिः कारणमिति वदामः। संस्कृतेः कारणं भवन्ति विभिन्नाः विषयाः। साध्वसाधुभेदेन द्विविधेभ्यः विषयेभ्यः समीचीनासमीचीनभेदेन द्विधा संस्कृतिरप्युत्पद्यते। तत्र समीचीना साधुविषयसम्बन्धादुत्पन्ना संस्कृतिः अन्तःकरशुद्धौ असमीचीना संस्कृतिस्तु तदशुद्धौ च कारणे भवतः। तत्र चाशुद्धान्तःकरणस्य विद्यां तिरोहन्त्यहङ्कारादिकल्मषाः। ततश्चाविद्यामुत्पाद्य तमनर्थान्धाकारे प्रक्षिप्य श्रेयोमार्गात् परित्यजन्ति च। शुद्धान्तःकरणस्य तावत् विद्या कल्मषप्रतिबन्धकाभावात् सम्यक् शोभते श्रेयोमार्गं प्रापयति च। गुरुकुलेषु मनश्शुद्ध्यै समीचीना संस्कृतिरध्याप्यते स्म। तथा च स्मृतिः

ततोभिवादयेद्वृद्धानसावहमिति ब्रुवन्।
गुरुं चैवाप्युपासीत स्वाध्यायार्थं समाहितः॥
आहूतश्चाप्यधीयीत लब्धं चास्मै निवेदयेत्।
हितं तस्याचरेन्नित्यं मनोवाक्कायकर्मभिः॥ याज्ञवल्क्यस्मृतिः- 2.26.27

अन्तःकरणस्यैव परिणामभेदेन बुद्धिः स्मृतिश्च जायेते। तथा हि निश्चयात्मिका अन्तःकरणवृत्तिः बुद्धिः , स्मरणात्मिकान्तःकरणवृत्तिः चित्तम् । चित्तस्य धर्मः भवति स्मृतिः। बुद्धेः चित्तस्य च अन्तःकरणधर्मवत्वे किं प्रमाणमिति चेदुच्यते कामः सङ्कल्पोविचिकित्साश्रद्धाश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत् सर्वं मन एव (बृहदारण्यकोपनिषत्-1.5.3) इति श्रुतिर्हि प्रमाणम्। अन्तःकरणशुद्धिस्तु सुसंस्कृत्या सिद्ध्यति। तथा च सत्कर्म - सत्संस्कृतिः -मनश्शुद्धिः -बुद्धिवैपुल्यम् - श्रद्धा - ग्रहणं - धारणम् अथवा स्मृतिः इत्येवं क्रमः ज्ञेयः । शिष्यः ग्रहणधारणपटुः भवेत्। ग्रहणं बुद्धिविकासेन धारणं चित्तविकासेन च संभवतः। एतदर्थमेव ब्रह्मचारिभ्यः गुरुकुले सत्संस्कृतेः विद्यां सर्वप्रथमं अध्यापयति स्म। तथा च स्मृतिः-

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम्॥ (मनुस्मृतिः- 2.121)

वृद्धेभ्यः ये अभिवादनं कुर्वन्ति तेषां विद्यादिगुणाः संवर्धन्ते इत्यर्थः। विद्याप्रप्त्यर्थं इन्द्रियसंयमः सदाचारश्च अपेक्षेते। तथा च स्मृतिः सन्नियम्येन्द्रियग्रामं तपोवृद्ध्यर्थमात्मान इति (मनुस्मृतिः- 2.175)। विद्यार्थिनः कृते भक्ष्याभक्ष्यपदार्थयोर्विवेचनेन विद्यायाः आर्जनं शुद्धचित्तेन जितेन्द्रियेण चैव करणीयमिति प्रमाणीक्रियते। तदुक्तं धर्मशास्त्रे -

वर्जयेन्मधु मांसं च गन्धं माल्यं रसान् स्त्रियः ।
शक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥ इति ॥ (मनुस्मृतिः – 2.175)

गुरुकुले विद्यार्थिनः समीचीने व्यवहारे श्रद्धा देया आसीत्। आचार्यस्य चेष्टाया अनुकरणं शिष्यस्य न शोभते इति धर्मशास्त्रे स्पष्टमुच्यते। तथा हि न चैवास्यनुकुर्वीत गतिभाषितचेष्टितम् इति (मनुस्मृतिः- 2.199)। उत्तमाचारस्य परीक्षां कृत्वैव प्राचीनकाले अन्तेवासिनां चयनं कृतमासीदिति कारणेनैव ज्ञायते विद्यार्थिनः कृते संस्कृतिरनिवार्या आसीदिति। अस्याः परीक्षायाः मूलन्तु अधिकारिभ्य एव विद्या प्रदातव्या इति निर्णय एव। एवञ्च संस्कृतिसम्पन्नः एव शुद्धचित्तः भवितुमर्हतीति आचार्यैः ज्ञायते स्म। प्राचीनकाले गुरुकुलेषु शिष्यस्य उत्तमाचारं संवत्सरपर्यन्तं

परीक्ष्यैव पुराणधर्मशास्त्रादीनां उपदेशः कृत इत्यत्र 3प्रमाणमस्ति।

संस्कृतिः श्रद्धा च

विद्यासम्पादने जीवने च श्रद्धा प्रधाना अनिवार्या च भवति। अत एवोक्तं गीतायां श्रद्धावान् लभते ज्ञानम् (भगवद्गीता -4.39) इति। शुद्धमन्तःकरणमेव समीचीनश्रद्धां सृजति। कलुषिते अन्तःकरणे श्रद्धा नैवोत्पद्यते। यो छात्रः श्रद्धावित्तः भवति स एव आचार्योक्तविषये विचारं कृत्वा मनननिदिध्यासने करोति नान्यः । आचार्यमुखात् श्रुतस्य विषयस्य स्वयमविचारे सति तदुक्ततात्पर्यं न कदाप्यवबुद्ध्यते ततश्च संशयानां परिहाराभावात् विषयस्य निर्धारणं नैव सम्भवति। एतदभिप्रायेणोक्तं प्राचीनैरभिज्ञैः पादं शिष्यस्वमेधया इति। आचार्यमुखाच्छ्रुते विषये सब्रह्मचारिभिः चर्चां कृत्वा स्वबुद्ध्या युक्त्या पुनः तस्य मथनं कृत्वा दार्ढ्यता सम्पादनीया इत्येषः क्रमो विहित आसीत्।

अधिकारिविचारः

सर्वेपि सर्वत्र नाधिक्रियन्ते इति तु सर्वविदितमेव। यो यद्वासनायुक्तः स तदानुगुण्येन विषयं चिनुयात्। स्ववासनाप्रयुक्तस्वाभीष्टे विषये एव अभिरुचिसम्भवात् तद्प्रयुक्ता श्रद्धा चोद्पद्यते। बहुभिः जन्मभिः आर्जितेन संस्कृतिविशेषेण यो यत्र अधिक्रियते स तत्र सम्यक् शोभते एव। अनधिकारिणां कृते उपदिश्यमाना विद्या न वर्धते समये न प्रकाशते च। विषयेस्मिन् गीताकारस्य वचनमस्ति-

इदं ते नातपस्काय नाभक्ताय कदाचन ।
नचाश्रूषवे वाच्यं नच मां योभ्यसूयति ॥ इति॥ (भगवद्गीता – 18.67)

यस्य च स्वार्जितसंस्कृतिवशात् सम्पादितशुद्धान्तःकरणद्वारा बाह्यविषयविमुखतया अध्यात्मविषयपरग्रन्थेषु तात्पर्यं,श्रद्धा,तपश्चेत्यादिगुणाः जायन्ते तस्मै एव गीताया उपदेशः कार्यः। तद्भिन्नस्य कृते तदुपदेशः व्यर्थाय अनर्थाय च कल्पते। यस्य च रसास्वादनसामर्थ्यं नास्ति तस्मै कवित्वनिवेशनं कथं वा कर्तुं शक्यते। तत्तदधिकारिभ्यः तत्तद्विद्याया उपदेश इति मनसि निधायैव खलु कविभिरुक्तं अरसिकेषु कवित्वनिवेदनं मा लिख मा लिख इति। अन्यत्राप्युच्यते भागवते -

नैतत् खलायोपदिशेत् नाविनीताय कर्हिचित् न स्तब्धाय न भिन्नाय नैव धर्मध्वजाय च।
न लोलुपायोपदिशेन्न गृहारूढाय चेतसे नाभक्ताय च मे जातु न मद्भक्तद्विषामपि॥
(श्रीमद्भागवतम् – 3.32.39)

दुष्टः,अविनीतः,अहङ्कारान्वितः,विषयासक्तः, अभक्तः, गृहारूढचेतः,धर्मध्वजः इत्येतेभ्यः शास्त्रोपदेशः न कार्य इति। यतश्च विषयासक्तस्य तद्भिन्नविषयेषु तात्पर्यासम्भवात् श्रद्धा नैवोद्पद्यते, एवं अविनीतस्य गर्वोत्पत्तिसम्भवात् आचार्यमुखात् या विद्या प्रवहते स तां प्रतिरोहति। पिपठिषवः शिष्याः गुरोः समीपं विनयेन श्रद्धया च उपविशेत् ततश्च सन्देहे सति तन्निवारणमुद्दिश्य विनयेनैव प्रश्नं कुर्यात्। अविनीतः सन् येन क्रियते प्रश्नः तस्य मनः अहङ्कारेण मलिनं भवतीति कारणात् समस्यापरिहारमुद्दिश्य गुरुणा क्रियमाणः प्रयत्नोपि विफलो भविष्यति। आचोर्योक्तवचनस्य तात्पर्यग्रहणे तस्य सामर्थ्यं नैव लभ्यते। तात्पर्यमलभमानः सर्वदा सर्वत्र दोषं आरोपयति स्वशास्त्रं निन्दते च। अस्य पुनः कुत्रापि गत्यभावात् निःश्रेयसः च्युतिः सम्भवति। स्मृतिग्रन्थेषु इदं स्पष्टीकृतमस्ति यत् शिष्यस्य व्यवहारः अध्ययनकाले कथं भवेदिति।

नापृष्टः कस्यचिद्ब्रूयान्न चान्यायेन पृच्छतः।
जानन्नपि हि मेधावी जडवल्लोक आचरेत्॥(मनुस्मृतिः - 2.110)

3 वेदं धर्मं पुराणं च तथा तत्त्वानि नित्यशः । संवत्सरोषिते शिष्ये गुरुर्ज्ञानं विनिर्दिशेत्॥ (उशनस्मृतिः-3.34)

शौचाचाराणामवबोधाय प्रथमं धर्मशास्त्राणामध्यापनं कृतमासीत् गुरुकुले। सदाचारस्य प्रशिक्षणं प्राप्य समाजे तस्य विनियोगः कर्तव्यः। तदुक्तं व्यासस्मृतौ-

शौचाचारविचारार्थं धर्मशास्त्रमपि द्विजः ।
पठेत गुरुतः सम्यक्कर्म तदिष्टमाचरेत्॥ (व्यासस्मृतिः- 1.25)

आधुनिककाले छात्राणां मूल्यावबोधनार्थं मूल्याधारितशिक्षा इति कश्चन कालांशः वर्तते। किन्तु सा शिक्षा प्रयोजनप्रदा न भवति केवलं नाम्नि एव वर्तते। यतश्च प्राचीनकाले तादृश्याः शिक्षायाः कृते यावत् महत्त्वं प्राधान्यञ्च दत्तमासीत् तावन्न दीयते अधुना। अत एव तदर्थं मासे एकवारमपि कालांशः नास्ति। विद्यायां क अधिकारीत्यत्र उच्यते सम्प्रदायविद्भिः -

प्रशान्तचित्ताय जितेन्द्रियाय प्रहीणदोषाय यथोक्तकारिणे ।
गुणान्वितायानुगताय सर्वदा प्रदेयमेतत् सततं मुमुक्षवे॥ इति॥

(उपदेशसाहस्री – 324.16.72)

आधुनिककाले धनसम्पादनेच्छया उद्योगमभिलक्ष्य तत्तद्विषयं चिन्वन्ति छात्राः नतु वासनान्वितया। चितस्य विषयस्यादौ परित्यागासम्भवात् मध्ये परित्यागः कथञ्चित् तदनुसरणं वा क्रियते। अत एव तेषां तत्र उचिता वृद्धिः न जायते। किन्तु एतद्विपरीतेन अनभीष्टं विषयं मध्ये परित्यज्य अभीष्टं स्वीकृत्य पुनस्तत्र सम्यक् शोभमानाः छात्रा अपि सन्ति।

श्रवणं मननं निदिध्यासनम्

त्रीण्येतानि सोपानानि विद्याक्षेत्रे अतीव प्रामुख्यमर्हन्ति। कालत्रयेप्यस्ति एतेषां प्राधान्यम्। एतान्यतिरिच्य कदापि विद्या सम्यगार्जयितुं न शक्यते। अद्य यावत्यः अध्यापनपद्धतयः सन्ति श्वः यावत्यः पद्धतयः भविष्यन्ति ताः सर्वा अपि एतेषु त्रिष्वेवान्तर्भवन्ति नत्वेतान्यतिक्रम्य तिष्ठन्ति। शिक्षायाः पूर्णता एतैर्विना न सम्भवति। ज्ञातं सर्वं सर्वदा परोक्षमेव तिष्ठति। यदा कश्चन स्वाधीतं साक्षात्कर्तुमिच्छति स अवश्यं मनननिधिध्यासने कुर्यात्। ज्ञानप्रतिबन्धकीभूतानां बुद्धिगतविपरीतभावनादिदोषाणां नाशार्थमेतेषां श्रवणादीनामुपयोगः। तथा च प्रमाणगतसंशयनिवृत्तिः श्रवणेन, प्रमेयगतसंशयनिवृत्तिः मननेन, बुद्धिगतविपरीतभावनानिवृत्तिः निदिध्यासनेन च भवति। मनननिदिध्यासने च चित्तकल्मषनिवृत्तिद्वारा तत्त्वोद्बोधनसंस्कारमुत्पाद्य मनोस्थैर्यनिर्माणे उपकुरुतः। ज्ञानोत्पत्तये अनेके सामग्रीविशेषा अपेक्षन्ते । तत्र काचन मुख्या सामग्री भवति ज्ञानप्रतिबन्धकाभावः। कार्योत्पत्तिं प्रति प्रतिबन्धकाभावस्य कारणकोटौ प्रवेशाभावेपि तस्यापेक्षितत्वात्। यतश्च प्रतिबन्धके सति फलं न जायते। यथा वा मणिसमवधाने सति वह्नेः दाहिकाशक्तिप्रतिबन्धकद्वारा दहनकार्यं न जायते मण्यभावे तु जायते च। एवञ्च प्रकृते प्रज्ञामान्द्यं, कुतर्कः, चित्तकल्मष इत्यादयः ज्ञानस्य प्रतिबन्धकाः भवन्ति। एतेषां निवृत्तिः श्रवणादिना सम्भवति। तत्र च चित्तशुद्धिः कारणं तत्रापि संस्कृतिः।

उपसंहारः

विद्याक्षेत्रे मुख्यतया द्वे प्रक्रिये स्तः विद्याया आर्जनं प्रदानञ्च। य अद्य विद्यां सम्यगार्जयति स श्व उत्तमगुरुः भविष्यति। विद्याया उत्तमार्जक एव उत्तमप्रदायकश्च भविष्यति। तत्र उभयत्रापि चित्तशुद्धिः मुख्या भवति। चित्तशुद्धिं विना बुद्धिविकासः न सम्भवति। चित्तशुद्धिश्च संस्कृतिं विना न सम्भवति। अतः संस्कृतिः सर्वस्यापि गुणस्य मूलकारणं भवति। विना संस्कृतिम् उत्तमशिष्यः गुरुर्वा भवितुं न केनापि शक्यते। अत एव प्राचीनकाले सत्संस्कृतेरुत्पादने अतीव श्रद्धा दत्ता आसीत्। तादृशी श्रद्धा अद्य न भवति। विद्यायाः लक्ष्यमेव भिन्नं तुच्छञ्चाभवत्। अतः यदि विद्याक्षेत्रे उन्नतिः काङ्क्ष्यते तर्हि छात्रेषु संस्कृत्युत्पादने अतीव श्रद्धा देया भवति।

श्री-अरविन्दस्य अद्वैतवेदान्ततत्त्वानुशीलनम्

डॉ. लक्ष्मीकान्तषडङ्गी[1]

शोधसारः

सम्प्रति एकविंशशताब्द्यां यद्यपि नैके भारतीयदार्शनिकाः समालोचकाश्च वेदोपनिषदादीनां प्राचीनशास्त्राणां तत्त्वानुशीलनेन दर्शनग्रन्थादिन् निर्माय तेषां प्रचारे प्रसारे च निमग्नाः, तथापि तेषु दार्शनिकेषु तु श्री-अरविन्दस्य वेदादिषु दार्शनिकग्रन्थेषु योगदानं समनुशीलनं च सततं मौलिकम् अभिनन्दनीयम् अलौकिकञ्चावहति किञ्चित् यतो हि सम्प्रति एवं परिलक्ष्यते यत् अस्मिन् दार्शनिकपरम्परावाहिनीसंसारे नैके ग्रन्थकर्तारः समालोचकाश्च दार्शनिकत्वं प्राप्तुं कामाः गड्डलिकाप्रवाहेण गतानुगतिकं पन्थानम् एकामेव सरणीं वा समनुसरन्ति। अतः तेषां ग्रन्थेषु नाधिकं किमपि मौलिकं विवेचनम् अभिनवसिद्धान्तञ्च परिदृश्यते। गतानुगतिकसमाजस्य एवंविधपरिस्थितिं विहाय श्री-अरविन्दस्तु ऊनविंशशतके वेद-वेदान्तादिषु दार्शनिकग्रन्थेषु स्वाभिमतं मौलिकरीत्या समीचीनयुक्त्या च समुपस्थापने सक्षमः। श्री-अरविन्दः वेदोपनिषत्सु प्राचीनानां दर्शनशास्त्रकाराणां टीकाग्रन्थकाराणाञ्च व्याख्यानादिषु स्थाने स्थाने दोषान् समुल्लिख्य तेषां कारणानि अपि समुल्लिखति, एवञ्च विविधानां दोषाणां समाधानेन सह स्वकीयं नवीनं मतमपि युक्त्या सरलरीत्या च समुपस्थापयति। श्री-अरविन्दस्य अनेन समुद्यमेन दर्शनशास्त्रादिषु नवीनमार्गस्य समुद्धरणेन सह जनगणानामपि अज्ञानान्धकारः दूरीभवति। अतः भारतीयदर्शनजगतं प्रति श्री-अरविन्दस्य स्वाभिनवं वैप्लविकञ्च योगदानमस्तीति अनुभूयते। यथा अरविन्दात् बहु-प्राग्रेव ब्रह्मसूत्रकारः ब्रह्मणः जगतश्च स्वरूपं प्रतिपादयितुमाह – **"ब्रह्मसत्यं जगन्मिथ्या"** इति। परन्तु श्री-अरविन्दस्तु स्वकीये ग्रन्थे स्वरूपमिदं स्वयुक्त्या खण्डयित्वा उक्तं यत् – **"ब्रह्मसत्यं जगदपि ब्रह्म (श्री-अरविन्दोपनिषद् -१-१)"** इति। अतः वेदादिषु नैकेषु स्थानेषु श्री-अरविन्दस्य स्वकीयं मौलिकं समनुशीलनं सततं यथार्थरीत्या भारतीयदर्शनजगतं प्रति नवीनदिग्दर्शनेन सह महाकवीनां वाणीं सार्थकयति यत् –

"पुराणमित्येव न साधुसर्वं न चापि काव्यं नवमित्यवद्यम्।
सन्तः परीक्ष्यान्यतरत् भजते मूढः परप्रत्ययनेय बुद्धिः" ॥ (मालविकाग्निमित्रम् -१-२)

अद्वैतवेदान्ततत्त्वम्

अस्माकं प्राचीनदार्शनिकाः यदा जगतः मूलतत्त्वानाम् अनुसन्धाने प्रवृत्ताः जाताः, तदा ते अस्य प्रपञ्चस्य मूले एकस्य अनश्वरव्यापकवस्तुनः अस्तित्वप्रसङ्गे अवहिताः आसन्। आधुनिकपाश्चात्यविज्ञानविदः बहुकालानुसन्धाने वाह्यजगत्यपि अस्य अनश्वरस्य सर्वव्यापीतः एकत्वस्य अस्तित्वप्रसङ्गे कृतनिश्चयाः आसन्। ते आकाशमेव भौतिकप्रपञ्चस्य मूलतत्वमिति कृतनिश्चयाः आसन्। भारतवर्षस्य पुरातनदार्शनिकगणाः बहुसहस्रवर्षेभ्यः प्राक् अस्मिन्

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1 . संस्कृतविभागाध्यक्षः, योगदा-सत्सङ्ग-पालपाडा-महाविद्यालयः, पालपाडा, पूर्वमेदिनीपुरम्, पश्चिमबङ्गः, दूरभाषः -९९३३१२१८०४, अणुवाक्सङ्केतः -ls.sanskrit.yspm@gmail.com,

सिद्धान्ते उपनिताः यत्, आकाश एव भौतिकप्रपञ्चस्य मूलम्। तस्मादेव सकलभौतिकावस्था प्राकृतिकपरिणामेन सम्भूता। तथापि ते सिद्धान्तमिदम् अन्तिमसिद्धान्तमिति वक्तुं नैव तुष्टाः। ते योगवलेन सूक्ष्मजगति प्रविश्य ज्ञातुं क्षमाः यत्, स्थूलभौतिकप्रपञ्चस्य पश्चात् एकः सूक्ष्मप्रपञ्चः विद्यते। अस्य प्रपञ्चस्य मूलं भौतिकतत्त्वसूक्ष्माकाशः। अयम् आकाशः अपि नैव अन्तिमवस्तु। ते अन्तिमवस्तु 'प्रधानम्' इति कथयन्ति स्म। प्रकृतिः जगन्मयीक्रियाशक्तिः वा तस्याः सर्वव्यापीस्पन्दने प्रधानसृष्टिम् इयं विधाय तस्मात् कोटिकोटिसंख्याकान् अणून् उत्पादयति, अणुना सूक्ष्मभूतं गठितं भवति च। प्रकृतिः क्रियाशक्तिः वा भवदर्थं न किमपि करोति। यस्य शक्तिः तस्यैव तुष्टिसम्पादनाय अस्य प्रपञ्चस्य सृष्टिः नानाविधगतिश्च। आत्मा पुरुषः वा प्रकृत्याः क्रीडाध्यक्षः साक्षी वा। पुरुषः प्रकृतिश्च यस्य स्वरूपं क्रिया च, तदेव अनिर्वचनीय-परब्रह्मजगतः अनश्वरम् अद्वितीयं मूलसत्यम्। प्रधानप्रधानोपनिषत्सु आर्यऋषिगणानां तत्त्वानुसन्धाने येषां सत्यानाम् आविष्कारोऽभवत्, तेषां केन्द्रस्वरूपमिदं ब्रह्मवादः पुरुषप्रकृतिवादश्च प्रतिष्ठितोऽस्ति। तत्त्वदर्शिनः एतत् मूलसत्यं समाश्रित्य नानाविधे तर्के वादे भिन्नां भिन्नां चिन्ताप्रणालीं सृजन्ति स्म। तत्र ये ब्रह्मवादिनः ते खलु वेदान्तदर्शनस्य प्रवर्तकाः। ये तावत् प्रकृतिवादस्य पक्षपातिनः, ते खलु सांख्यदर्शनं प्रचारितवन्तः। तद्भिन्नं नैके पुराणमेव भौतिकप्रपञ्चस्य मूलतत्त्वमिति स्वतन्त्रमार्गगामिनः आसन्। एवं नानाविधमार्गाविष्कृतात् परं श्रीकृष्णः गीतायाम् अस्याः सकलचिन्ताप्रणाल्याः समन्वयं सामञ्जस्य च संस्थाप्य व्यासदेवमुखेन उपनिषदः सत्यानि पुनः प्रवर्तितवान्। पुराणकर्तागणोऽपि व्यासदेवरचितपुराणमाश्रित्य तेषां सत्यानां विविधव्याख्यानेन उपन्यासरूपकछलेन च साधारणजनानां समीपे समुपस्थापितवन्तः। अनेन विद्वत्मण्डल्याः वादविवादः 'ब्रह्म' नाऽभवत्, ते स्वस्वमतं प्रकाशपूर्वकं विशदरूपेण दर्शनशास्त्रस्य विविधानां शाखानां सारसिद्धान्तं तर्कमाध्यमेनैव प्रतिपादयितुं प्रारब्धवन्तः। अस्माकं षड्दर्शनस्य आधुनिकस्वरूपमस्याः परवर्तिचिन्तायाः परिणाममात्रम्। परिशेषे शङ्कराचार्यः देशमयवेदान्तप्रचाराय अपूर्वं स्थायीव्यवस्थां विधाय साधारणजनानां हृदये वेदान्तस्य आधिपत्यं वद्धमूलं कृतवान्। तदनन्तरं पुनः पञ्चदर्शनानि कतिपयविदुषां मध्ये प्रतिष्ठितानि भूत्वा अपि तेषामाधिपत्यं प्रभावस्तु चिन्ताजगतः प्रायशः तिरोहितमभूत्। सर्वजनसम्मतस्य वेदान्तदर्शनस्य मध्ये मतभेदोत्पन्नः सन् तिस्रः मुख्याः शाखाः नैकाः गौणशाखाश्च संस्थापिताः। ज्ञानप्रधानः अद्वैतवादः, भक्तिप्रधानः विशिष्टाद्वैतवादः, द्वैतवादस्य च विरोधः अद्यपि हिन्दुधर्मे विद्यमानः। ज्ञानमार्गी भक्तस्य उद्दामं प्रेमं, भावप्रवणताञ्च उन्मादलक्ष्यमिति मत्वा परित्यक्तवान्। भक्तः ज्ञानमार्गिनः तत्त्वं ज्ञानस्पृहाञ्च शुष्कतर्कमिति मत्वा उपेक्षते। एतदुभयं मतमेव भ्रान्तं संकीर्णञ्च। भक्तिशून्ये तत्त्वज्ञाने अहङ्कारः बृद्धिं प्राप्ते मुक्तिमार्गः अवरुद्धः भवति। ज्ञानशून्यभक्तिः अन्धविश्वासं, भ्रमसङ्कुलं तामसिकतां चोत्पादयति। प्रकृतोपनिषद्प्रदर्शितधर्ममार्गे ज्ञानभक्तिकर्मणां सामञ्जस्यं परस्परसहायता च सुरक्षिताः सन्ति (श्री-अरविन्देर वांला रचना -पृ -१२७)।

यदि सर्वव्यापकस्य सर्वजनसम्मतस्य आर्यधर्मस्य प्रचारः कर्तुं भवेत्, तर्हि प्रकृतार्थज्ञानस्योपरि तमेव संस्थापनीयम्। दर्शनशास्त्रं तु चिरकालाय एकपक्षस्य प्रकाशकः असम्पूर्णश्च। समग्रं जगतम् एकं संकीर्णमतानुसारं तर्कद्वारेणैव सीमावद्धं कर्तुं समुद्यते सति एकस्मिन् पक्षे विशदरूपेण व्याख्यानं सन्नपि अपरपक्षे अपलापः स्यात्। अद्वैतवादीनां मायावादः एवंविधस्य अपलापस्य दृष्टान्तः। ब्रह्म सत्यं जगत् मिथ्या एतदेव मायावादस्य मूलं मन्त्रम्। मन्त्रमिदं यस्याः जातेः चिन्ताप्रणाल्याः मूलमन्त्ररूपेण प्रतिष्ठितमस्ति, तस्याः जातेः ज्ञानलिप्सा, वैराग्यं, सान्निध्यप्रियता च वर्धन्ते, एवञ्च रजशक्तिः ततः दूरीभूय सत्त्वतमयोः प्रावल्यप्राप्तिः तत्र भवति। किञ्च अनेन एकस्मिन् पक्षे ज्ञानप्राप्तसन्न्यासी, संसारे-जातवितृष्ण-प्रेमिक-भक्त-शान्तिप्रार्थीवैरागीणां

संख्याबृद्धिः, अपरस्मिन् पक्षे तामसिक-अज्ञ-अप्रवृत्ति-मुग्ध-अकर्मण्य-साधारणप्रजानां दुर्दशा एव जायते। भारतवर्षेऽस्मिन् मायावादस्य प्रचारे तदेव भवति। यदि जगत् मिथ्यैव स्यात्, तर्हि ज्ञानतृष्णा-भिन्नः सकलोद्यमः निरर्थकः अनिष्टकरश्च इत्युच्यते। किन्तु मनुष्यजीवने ज्ञानतृष्णाभिन्ना नैकाः प्रवलोपयोगीबृत्तिरपि क्रीडामाचरन्ति। तेषां सर्वेषाम् अपेक्षया न कस्यापि जातेः स्थितिः सम्भवा। अस्य अनर्थभयेन शङ्काराचार्यः पारमार्थिकस्य व्यावहारिकस्य चेति ज्ञानस्य अङ्गद्वयं विधाय अधिकारभेदेन ज्ञानकर्मणोः व्यवस्थां कृतवान्। किन्तु शङ्कराचार्यस्य तस्य युगस्य क्रियासङ्कुलमार्गस्य तीव्रप्रतिवादात् विपरीतं फलं जातम्। तदा शङ्करस्य प्रभावेन कर्ममार्गं लुप्तप्रायमासीत्। वैदिकक्रियासकलं तदा तु तिरोहितं जातम्, किन्तु साधारणजनमानसे जगदिदं मायासृष्टं कर्म अज्ञानप्रसूतं मुक्तिविरोधी, अदृष्टमेव सुखदुःखयोः कारणं चेत्यादयः तमसः प्रवर्तकं मतम् इत्थं दृढीभूतं जातं, येन रजसः शक्तेः पुनः प्रकाशम् असम्भवं जातम्। आर्यजातेः रक्षणाय भगवान् पुराणे तन्त्रप्रचारे च मायावादस्य प्रतिरोधं समाचरितम्। पुराणे उपनिषद्प्रसूतस्य आर्यधर्मस्य विविधं मार्गं कियदंशेन रक्षितं जातम्। तन्त्रशक्त्युपासनायां मुक्तिभूक्तिरूपद्विविधफलप्राप्तये जनान् कर्मणि प्रवर्त्तयामास। प्रायशः ये तावत् जातिरक्षणाय युद्धं कृतवन्तः प्रतापसिंह-शिवाजी-प्रतापादित्य-चान्दरायप्रभृतयः एते सर्वे एव शक्त्युपासकाः तान्त्रिकयोगिनां वा शिष्याः आसन् इदं तमसः प्रसूतम् अनर्थं निषेधयितुं गीतायां श्रीकृष्णः कर्मसन्न्यासस्य विरोधमूलकम् उपदेशं प्रदत्तवान् (श्री-अरविन्देर वांला रचना -पृ -१२८)।

मायावादः

सत्यस्योपरि प्रतिष्ठितः। उपनिषदि अप्युच्यते यत्, ईश्वरः परम-मायावी। ईश्वरोऽसौ तस्य मायया दृश्यमानं जगदिदं सृजति। गीतायामपि श्रीकृष्णेन उच्यते यत्, त्रैगुण्यमयी मायया एव जगदिदं समग्रं परिव्याप्तम् (श्रीमद्-भगवद्-गीता -२-४५)। एकमेव अनिर्वचनीयं ब्रह्म जगतः मूलं सत्यम्, समस्त-प्रपञ्चं तस्य अभिव्यक्तिमात्रम्, स्वयं परिणामशीलं नश्वरञ्च। यदि ब्रह्म एकमेव सनातनं सत्यं च स्यात् तर्हि तस्य वहुत्वं भेदश्च कुतः, प्रसूतं, कुत्रैव प्रतिष्ठितं, कथं वा समुत्पन्नं प्रश्नोऽयम् अनिवार्यः। ब्रह्म यदि एकमात्रं सत्यं स्यात्, तर्हि ब्रह्मणः भेदः, बहुत्वप्रसूतञ्च ब्रह्मणि एव प्रतिष्ठितम्। ब्रह्मणः कस्यापि अनिर्चनीयशक्त्या समुत्पत्तिः, एतदेव उपनिषदः उत्तरः। तामेव शक्तिं कुत्रापि मायावीनः माया, कुत्रापि पुरुषाधिष्ठित-प्रकृतिः, कुत्रापि ईश्वरस्य विद्या-अविद्यामयी इच्छाशक्तिश्चेति उच्यते। अत्रापि तार्किकस्य मनः न तुष्यति। कथं वा एकः बहुत्वं भजेत्, अभेदे भेदस्य समुत्पत्तिः वा कथं भवेत्, तस्य तु सन्तोषजनकव्याख्या नास्ति। परिशेषे एकः सहजः उत्तरः समुदेति मनसि यत्, न एकः बहुत्वं याति, सनातने अभेदे भेदोत्पत्तिः नैव स्यात्, बहुमिथ्या-भेदे-अलीक-सनातनमद्वितीये आत्मनि स्वप्नस्येव भासमानं मायामात्रम् आत्मैव सत्यम्, आत्मैव सनातनं च। अत्रापि द्वन्द्वः आगच्छति यत्, माया पुनः किं, कुतः प्रसूता, कुत्र प्रतिष्ठिता कथं वा समुत्पन्ना? अस्यैवोत्तरे शङ्करेणोक्तं यत्, मायां किं तदेव वक्तुं न सम्भवेत्, माया अनिर्वचनीया, प्रसूतरहिता, चिरकालं स्थिताऽपि नास्ति इति। अत्रापि द्वन्द्वः न गतः, सन्तोषजनकः उत्तश्च न प्राप्तः। अतः तर्केऽस्मिन् एकस्मिन् अद्वितीये ब्रह्मणि पुनरेकस्य सनातनस्य अनिर्वचनीयवस्तुनः प्रतिष्ठा जाता, एकत्वमरक्षितं च जातम् (श्री-अरविन्देर वांला रचना -पृ -१२९)।

निष्कर्षः

श्री-अरविन्दानुसारं शङ्करस्य युक्त्यपेक्षया उपनिषदः युक्तिः समुत्कृष्टा। भागवतः प्रकृतिः जगतः मूला। सैव प्रकृतिशक्तिः सच्चिदानन्दस्य सच्चिदानन्दमयीशक्तिः। आत्मनः पक्षे भगवान्

परमात्मा, जगतः पक्षे परमेश्वरश्च। परमेश्वरस्य इच्छा शक्तिमयी। अनया इच्छया एव एकस्मात् बहूनाम्, अभेदे भेदस्य च समुत्पत्तिः सम्भवति। परमार्थरूपेण ब्रह्म सत्यं जगन्मिथ्या, परामायाप्रसूतः, कारणब्रह्मणः समुत्पद्यते, ब्रह्मणि विलीयते च। देशकालयोः मध्ये एव प्रपञ्चस्य अस्तित्वम्, ब्रह्मणः देशकालातीतावस्थायां नास्ति तस्य अस्तित्वम्। ब्रह्मणः मध्ये प्रपञ्चयुक्तदेशकालयोः, ब्रह्म देशकालयोर्मध्ये नास्ति आबद्धम्। जगदिदं ब्रह्मणः प्रसूयते ब्रह्मणि स्थियते च। सनातन-अनिर्देश्यब्रह्मणि आद्यन्तविशिष्टजगतः प्रतिष्ठा, तत्र ब्रह्मणः विद्या-अविद्यामयीशक्त्या सृष्टः सत् विराजमानम्। यथा मनुष्ये प्रकृतसत्यस्य उपलब्धिं विना कल्पनया अलीकवस्तुनः उपलब्धये शक्तिरपि विद्यमाना, तथैव ब्रह्मणि विद्या-अविद्या, ,सत्यमनृतं च सन्ति। तत्र अनृतं देशकालयोः सृष्टिः यथा मनुष्यस्य कल्पना देशकालगत्या सत्ये परिणीयते, तथा यत् वयम् अनृतं ब्रुमः तत्तु सर्वथा न अनृतम्, सत्यस्य अननुभूतं दिङ्मात्रम्। प्रकृतपक्षे सर्वं सत्यम्, देशकालातीतावस्थायां जगत् मिथ्या, किन्तु वयं नैव देशकालतीताः। वयं जगत् मिथ्या इति वक्तव्यस्य नाधिकारिणः। देशकालयोर्मध्ये जगत् नैव मिथ्या, अपि तु जगत् सत्यम् एव। यदा देशकालातीतः सन् ब्रह्मणि विलीनस्य समयः समागमिष्यति, शक्तिः समुत्पत्स्यते च, तदा वयं जगदिदं मिथ्या इति वक्तुं शक्नुमः। अनधिकारीति कथने मिथ्याचारस्य धर्मस्य च विपरीतगतिरिति वुध्यते। अस्माकं पक्षे तु 'ब्रह्मसत्यं जगत् मिथ्या' इति कथनापेक्षया 'ब्रह्म सत्यं', 'जगत् ब्रह्म (श्री-अरविन्देर वांला रचना -पृ -१३०)' इति वक्तव्यम् एतदेव उपनिषदः उपदेशः, 'सर्वं खल्विदं ब्रह्म', सत्येऽस्मिन् आर्यधर्मः सुप्रतिष्ठितः इति शम्।

पाद-टीका

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सद्योवर्षणम्

डा.ईश्वरः[1]

अन्तरीक्षशास्त्रं कालावस्थाशास्त्रं पर्यावरणशास्त्रं परिसरशास्त्रं वातावरणशास्त्रम् इत्यादि अनेके शब्दाः संस्कृते सामान्यतः पर्यायवाचित्वेन प्रयुज्यन्ते। सूक्ष्मतले एतेषु अर्थभेदान् कल्पयितुं शक्यते एव। अत एव अत्र प्रबन्धे अन्तरीक्षशास्त्रम् Meteorology इति, कालावस्थाशास्त्रम् Climatology इति चार्थे उपयुज्यते। वराहमिहिरस्तु Meteorology सद्योवर्षणम् इति Climatology प्रवर्षणम् इति पारिभाषिकीं संज्ञां प्रयुक्तवान् इति व्याख्यातृमतम्।

तत्र भगवान् वराहमिहिरः वृष्टिः कदा भविष्यति इति विषये नानाविधानि लक्षणानि अवलम्ब्यैव अवहितचित्तो दैववित् उत्तरं वदेत् इति निर्दिशति। अपि च तादृशस्य वाक् मुनिवाणीव भवति कदापि मिथ्या न भवतीति प्रतिज्ञां करोति। यथा-

"दैवविदवहितचित्तो द्युनिशं यो गर्भलक्षणे भवति।
तस्य मुनिरिव वाणी न भवति मिथ्याम्बुनिर्देशे॥" (बृहत्संहिता 21/3)

अत्र निरीक्षणसामर्थ्यमनिवार्यम् इति आचार्यभावः। वृष्टिविषये राशिग्रहादीनामिव वृक्षलतापक्षिमृगादीनामपि निरीक्षणमनिवार्यमिति कृत्वा उभयोरपि प्राधान्यं कल्पयति आचार्यमिहिरः।

"वर्षाप्रश्ने सलिलनिलयं राशिमाश्रित्य चन्द्रो
लग्नं यातो भवति यदि वा केन्द्रगः शुक्लपक्षे।
सौम्यैर्दृष्टः प्रचुरमुदकं पापदृष्टोल्पमम्भः
प्रावृट्काले सृजति न चिराच्चन्द्रवद्भार्गवोपि॥" (बृहत्संहिता 28/1)

अत्र वर्षाकाले एव वृष्टिप्रश्नः चेत् एतेन योगद्वयेन वृष्टिः वक्तव्या इति सारः। तत्र प्रथमः एवम् - कृष्णपक्षे चन्द्रः जलराशौ लग्नगो यदि भवति तर्दि वृष्टिः भवेत्। द्वितीयस्तु शुक्लपक्षे चन्द्रः जलराशौ केन्द्रगो यदि भवति तर्हि वृष्टिं वदेत् इति। अत्र जलराशिस्तु-

"मकरस्य पश्चिमार्धं ज्ञेयो मीनश्च जलचरः ख्यातः।" (लघुजातकम् 1/3)

इत्यनेन लघुजातकवाक्येन ज्ञेयः। (चकारेण कर्किरपि स्वीकरणीया)। केन्द्रन्तु-

"*कण्डक-केन्द्र-चतुष्टयसंज्ञा*
सप्तम-लग्न-चतुर्थ-ख-भानाम्।" (बृहत्संहिता 1/17) इत्यनेन चोच्यते।

यदि अत्र योगद्वयेपि सौम्यदृष्टिः वर्तते तर्ह्हि प्रभूतवृष्टिः, यदि पापदृष्टिः तर्हि अल्पवृष्टिश्च वदेत्।

1 Assistant Professor, Government Sanskrit College,Tripunithura. Ernakulam, Kerala, Mob 9446028789 eneswaran@gmail.com

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एवमेव चन्द्रवत् शुक्रोपि लग्ने जलराशौ कृष्णपक्षे, शुक्लपक्षे केन्द्रगोपि चेत् वृष्टिः वदेत्। शुभपापदृष्टौ प्रभूताल्पवृष्टिरेवेति भावः। उदाहरणन्तु-

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अत्र समाससंहितापि वर्तते यथा-

"वर्षाप्रश्ने प्रावृषि जलराशौ कण्डके शशी बलवान्।
भृगुजो वा शुभदृष्टो बहुजलकृत् स्वल्पदः पापैः॥"

(बृहत्संहिताभट्टोत्पलविवृतिः पुटः 370)

"प्रावृषि शीतकरो भृगुपुत्रात् सप्तमराशिगतः शुभदृष्टः।
सूर्यसुतान्नवपञ्चमगो वा सप्तमगश्च जलागमनाय॥"

(बृहत्संहिताभट्टोत्पलविवृतिः 28/19)

वर्षाकाले चन्द्राधिष्ठितराशितः सप्तमराशौ शुक्रः, चन्द्रस्तु शुभदृष्टश्च यदि भवति तर्हि वर्षणं वक्तव्यम्। यथा-

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वर्षोकाले चन्द्रस्य त्रिकोणे सप्तमे वा शनैश्चरः भवति चेदपि वर्षणं वक्तव्यम्। चन्द्रस्य शुभदृष्टिरपि स्थात्। यथा

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प्रायो ग्रहाणामुदयास्तकाले समागमे मण्डलसङ्क्रमे च।
पक्षक्षये तीक्ष्णकरायनान्ते वृष्टिगतेर्के नियमेन चाद्राम्॥

(बृहत्संहिताभट्टोत्पलविवृतिः 28/20)

प्रायशः ग्रहाणामुदयास्तकाले वृष्टिः भवेत्।उदयास्तकालस्तु सूर्यविप्रकर्षसन्निकर्षौ एव ग्रहसमागम इत्युक्ते चन्द्रेण सह पञ्च ताराग्रहाणां समागमः उद्दिश्यते। तदापि वृष्टिः भवेत्।""

मण्डलसङ्क्रमेपि वृष्टिः वक्तव्या। मण्डलानि षट्। भरणीतः मृगपर्यन्तम् प्रथममण्डलम्, अद्र्रातः चत्वारः द्वितीयम्, ततः पञ्च तृतीयं, ततः त्रीणि चतुर्थम्, ततः पञ्च पञ्चमम्, ततः षट् षष्टम् चेति। (बृहत्संहिता 9/10-20) यथा -

मण्डलम्	नक्षत्राणि	नक्षत्राणां सङ्ख्या
प्रथमम्	भरणी, कृत्तिका, रोहिणी, मृगशिरः	4
द्वितीयम्	आद्रा, पुनर्वसुः, पुष्यः, आश्लेषा	4
तृतीयम्	मघा, पूर्वफालुनी, उत्तरफालगुनी, हस्ता, चित्रा	5
चतुर्थम्	स्वाती, विशाखा, अनुराधा	3
पञ्चमम्	ज्येष्ठा, मूलम्, पूर्वाषाढा, उत्तराषाढा, श्रवणा	5
षष्टम्	धनिष्ठा, शततारा, पूर्वभाद्रपदा उत्तरभाद्रपदा, रेवती, अश्विनी	6

पक्षक्षय इत्युक्ते अमावास्यां पौर्णमास्यां चेति, वृष्टिः भवेत्। सूर्यस्य उत्तरायन-दक्षिणायनावसानयोश्च वृष्टिः भवति। इत्युक्ते कर्किमकरसङ्क्रान्तौ इत्यर्थः। तथा सूर्र्यः आद्र्रानक्षत्रं प्राप्तेपि वृष्टिः निश्चयेन भवति। एते योगाः बाहुल्येन वृॉष्ट कुर्वन्ति।

अत्र विशेषमाह-

"समागमे पतति जलं ज्ञशुक्रयो-
ज्ञ्जजीवयोः गुरुसितयोश्च सङ्गमे।
यमारयोः पवनहुताशजं भयं
ह्यदृष्टयोरसहितयोश्च सद्ग्रहैः॥ (बृहत्संहिता 28/21)

इत्यनेन बुधशुक्रयोः बुधगुर्वोः गुरुशुक्रयोश्च वा समागमे वृष्टिः भवेत्। किन्तु कुजशनियोगे शुभयोगदृष्ट्यभावे तु अग्निभयं प्रचण्डवातश्च भवेत्। न तु वृष्टिरिति भावः।

"अग्रतः पृष्ठतो वापि ग्रहा सूर्यावलम्बिनः।
यदा तदा प्रकुर्वन्ति महीमेकार्णवामिव॥ (बृहत्संहिता 28/22)

बृहत्संहिताकारः वराहमिहिराचार्यः वर्षाप्रश्ने निमित्तानामपि निरीक्षणप्रामुख्यम् मनसि निरूप्य आह "आद्र्रं द्रव्यम् ...." इत्यादि। तद्यथा-

"आद्र्रं द्रव्यं स्पृशति यदि वा वारि तत्संज्ञकं वा
तोयासन्नो भवति यदि वा तोयकार्योन्मुखो वा।
प्रष्टा वाच्यः सलिलमचिरादस्ति निस्संशयेन
पृच्छाकाले सलिलमिति वा श्रूयते यत्र शब्दः॥" (बृहत्संहिता 28/2) इति।

वर्षप्रश्नकर्ता आद्र्रं द्रव्यं जलं वा जलसंज्ञकं वा स्पृशति तदा वृष्टिः जलं वा अचिरादेवास्ति इति वक्तव्यम् इति सारः। "आद्र्रद्रव्यं सलिलं जलसंज्ञश्रवणदर्शनान्यथवा" इति समाससंहितायामपि।

तत्रान्यन्निमित्तमाह-

"उदयशिखरसंस्थो दुर्निरीक्ष्योतिदीप्त्या
द्रुतकनकनिकाशः स्निग्धवैढूर्यकान्तिः।
तदहनि कुरुतेम्भस्तोयकाले विवस्वान्
प्रतपति यदि चोच्चैः खं गतोतीवतीक्ष्णम्॥" (बृहत्संहिता 28/3)

प्रावृषि उदयपर्वते सूर्यः अतिप्रकाशवान् द्रुतसुवर्णवर्णौ वैढूर्यकान्तिमान् वा भवति एवमेव मध्याह्ने अत्युष्णश्च भवति तदा वृष्टिः भवेत् इति भावः। असाधारणतयाभवति चेत् इत्यवगन्तव्यम्।

"विरसमुदकं गोनेत्राभं वियद्विमला दिशो
लवणविकृति काकाण्डाभं यदा च भवेन्नभः।
पवनविगमः पोप्लुयन्ते झषाः स्थलगामिनो
रसनमसकृन्मण्डूकानां जलागमहेतवः॥" (बृहत्संहिता 28/4)

जलं, आकाशं, दिक्, वायुः, मत्स्यः, मण्डूकः इत्येतान् सर्वान् सम्यग् अवलोक्य जलागमनं वृष्टिं वा वदेत् इति भावः।

"मार्जारा भृशमवनिं नखैर्लिखन्तो
लोहानां मलनिचयः सविस्रगन्धः।
रथ्यां शिशुरचिताश्च सेतुबन्धाः
सम्प्राप्तं जलमचिरान्निवेदयन्ति॥" (बृहत्संहिता 28/5)

मार्जाराः शिशवः लोहाश्च वष्टिसूचकाः इति अनेन प्रमाणेन ज्ञायते एव। तथा गिरिं दृष्ट्वा अपि वृष्टिप्रवचनं शक्यमित्युच्यते। यथा-

"गिरयोञ्जनचूर्णसन्निभा यदि वा बाष्पनिरुद्धकन्दराः।
कृकवाकुविलोचनोपमाः परिवेषाः शशिनश्च वृष्टिदाः॥" (बृहत्संहिता 28/6)

जलकुक्कुटस्य नेत्रवत् अतिरक्तवर्णाः भवन्ति चन्द्रपरिवेषाः चेत् गिरयः कृष्णवर्णाः बाष्पेण निरुद्धकन्दराः च भवन्ति चेत् वृष्टिदाः इत्यर्थः।

पिपीलिकादीनां सूचकत्वमुच्यते-

"विनोपघातेन पिपीलिकानामण्डोपसङ्क्रान्तिरहिव्यवायः।
द्रुमावरोहश्च भुजङ्गमानां वृष्टेर्निमित्तानि गवां प्लुतं च।" (बृहत्संहिता 28/7)

उपद्रवराहित्येपि पिपीलिकाः अण्डेन सह भ्रमन्ति सर्पाणां मैथुनं भवति तेषां वृक्षारोहणं वा भवति गवामकारणधावनं च भवति तदा वृष्टिः भवेत्।

अन्यन्निमित्तमाह-

"तरुशिखरोपगताः कृकलासाः गगनतलस्थितदृष्टिनिपाताः।
यदि च गवां रविवीक्षणमूद्ध्वं निपतति वारि तदा न चिरेण॥" (बृहत्संहिता 28/8)

वृक्षोपरिस्थकृकलासाः गावः च ऊद्ध्वं पश्यन्ति चेत् वृष्टिर्वाच्या। तथाप्यन्यत्-

"नेच्छन्ति विनिर्गमं गृहाद् धुन्वन्ति श्रवणान् खुरानपि।
पशवः पशुवच्च कुक्कुराः यद्यम्भः पततीति निर्दिशेत्॥" (बृहत्संहिता 28/9)

गावः गृहतः बहिर्गमनं नेच्छन्ति तथा कर्णखुरादिकं कम्पयन्ति तदा वृष्टिर्भवेत्। कुक्कुराणामपि तथावस्थायां वृष्टिर्वाच्या।

"यदा स्थिता गृहपटलेषु कुक्कुरा
रुदन्ति वा यदि विततं वियन्मुखाः।
दिवा तडिद्यदि च पिनाकिदिग्भवा
तदा क्षमा भवति समैव वारिणा॥" (बृहत्संहिता 28/10)

यदा श्वानः गृहाच्छदने स्थित्वा आकाशोन्मुखाः भूत्वा रूदन्ति तदा वृष्टिः वाच्या। दिवसे विद्युत् ईशानदिगुत्था चेत् निम्नोन्नता भूमिः वारिणा समा भवति इत्युक्ते तावती वृष्टिः भवतीति भावः।

"शुककपोतविलोचनसन्निभा
मधुनिभश्च यदा हिमदीधितिः।
प्रतिशशी च यदा दिवि राजते
पतति वारि तदा न चिरेण च॥" (बृहत्संहिता 28/11)

लोहिता पीता वा चन्द्रकान्तिः द्वितीयशशी च भवति चेत् वृष्टिः वाच्या। तथा -

"स्तनितं निशि विद्युतो दिवा
रुधिरनिभा यदि दण्डवत्स्थिता।
पवनः पुरतश्च शीतलो
यदि सलिलस्य तदागमो भवेत्॥" (बृहत्संहिता 28/12)

रात्रौ मेघघोषः दिवसे चातिलोहिता विद्युत् दण्डवदूद्ध्वं स्थितियुक्ता पूर्वभागे प्रवहन् शीतलो वायुः च वृष्टिदः भवति। तथा -

"मयूरशुकचाषचातकसमानवर्णा यदा
जपाकुसुमपङ्कजद्युतिमुषश्च सन्ध्या घनाः।
जलोर्मिनगनक्रकच्छपवराहमीनोपमाः
प्रभूतपुरसञ्चयाः न तु चिरेण यच्छन्त्यपः॥" (बृहत्संहिता 28/14)

अतिनीलकान्तयः उपर्युपरिस्थिता जलोम्र्याद्याकारकाः सन्ध्याघनाः अचिरादेव जलं वर्षन्ति।

"वल्लीनां गगनोन्मुखाः प्रवालाः
स्नायन्ते यदि जलपांशुभिर्विहङ्गाः।
सेवन्ते यदि च सरीसृपास्तृणाग्रा-
प्यासन्नो भवति तदा जलस्य पातः॥" (बृहत्संहिता 28/13)

यदा प्रवालाः गगनोन्मुखाः ,पक्षिणः पांसुस्नानरताः सरीसृपाः तृणाग्रवर्तिनः तदा अचिरेण वृष्टिः भवेत्।

कालावस्थाप्रवचनशास्त्रस्य एकांशस्य दिग्दर्शनमेवात्र साधितम्।तदपि बृहत्संहिताविचाराश्रय-मात्रम्। इतोपि आचार्याणां मतम् उपन्यस्तुं वर्तते।

सद्यः वृष्टिः भवेद् वा न वेति मेघानां वर्णान् आकृतिञ्च दृष्ट्वा वक्तुम् उपायान् कथयति आचार्यवराहमिहिरः। (बृहत्संहिता 28/14-18)

1) मयूरस्य शुकस्य काकस्य चातकस्य च समानवर्णयुक्ताः अथवा जपाकुसुमचम्पकपुष्पनिभाः वा भवन्तिः सन्ध्यामेघाः जलोर्मि - पर्वत - मकर - कूर्म - सूकर - मत्स्यानामाकृतियुक्ताः प्रभूतपुटसञ्चयाः भवन्ति तर्हि सद्यो वृष्टिः भवेत्।

2) परितः सुधाशङ्खधवलाः मध्ये अञ्जनभृङ्गवर्णसमानकृष्णवर्णाङ्किताश्च स्निग्धाः अनेकपुटाः क्षरज्जलकणाः सोपानवत्स्थिताश्च मेघाः पूर्वदिक्तः पश्चिमं प्रति पश्चिमतः पूर्वं प्रति वा सञ्चरन्तः चेत् सद्यः माहावृष्टिः भवेत्।

3) यदि उदये अस्तमये वा आकाशः तित्तिरिपक्षवर्णसमः भवति पक्षिगणाः हर्षरवं कुर्वन्तः भवन्ति तर्हि अहर्निशं मेघाः समानतया जलं वर्षन्ति।

4) यदा आदित्यरश्मयः अस्तशिखररश्मयः इव उच्छ्रिताः भवन्ति मेघाः भूसमं चरन्तो गर्जिताश्च भवन्ति तदा सद्योवृष्टिः भवेत्।

तथा सूर्यस्य उदये अस्ते वा काले आकाशे इन्द्रचापः परिघः प्रतिसूर्यः रोहितः तडित् परिवेषः इत्यादयो दृश्यन्ते तदा आशुवृष्टिः भवति। इत्यादि सद्योवर्षणलक्षणम् यः पठति सः दैलविद् वृष्टिप्रवचने अग्रेसरः भवति इति शम्।

सहायकग्रन्थसूची

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विविधशास्त्रेषु प्रतिपादितस्य गुणतत्त्वस्य पर्यालोचनम्

रिया दत्ता[1]

शोधसार:

'गुण'शब्द: पारिभाषिक:। विविधेषु अर्थेषु 'गुण'शब्दो व्यवह्रियते। यदि सामान्यतस्तु 'गुण'शब्दस्य कोऽर्थ इति जिज्ञासा आपद्यते, तर्हि लौकिकभाषायामुच्यते यद् वस्तुन: उत्कर्षाधायका विशेषता हि 'गुण:'। प्रधानशब्दस्य वैपरीत्यार्थे गौणीभावार्थे वा 'गुण'शब्दोऽपि प्रयुज्यते। जीवमात्रस्य सत्प्रवृत्ति: हि गुण:, येन माध्यमेन स जीवो विशिष्यते। लोके 'गुण'शब्दस्य श्रवणमात्रेण उत्तमता द्योत्यते। स्मृतिदर्शनकाव्यव्याकरणशास्त्रेषु गुणतत्त्वं हि बहुधा चर्चितम्। शास्त्रैके प्रतिपादितं गुणतत्त्वं कथं शास्त्रान्तरे प्रतिपादितादुणतत्त्वाद् भिन्नमिति ज्ञापनार्थे लघुशोधपत्रमिदं कृतम्। उदाहरणद्वारेण विषयोऽयं स्पष्टीक्रियते, तद्यथा- व्याकरणशास्त्रे प्रतिपादितस्य गुणतत्त्वस्य अर्थं विज्ञाय यदि कोऽपि जनो मन्यते काव्यशास्त्रेऽपि समानरूपेण गुणतत्त्वं पर्यालोचितम्, तर्हि तात्पर्यावधारणे अशुद्धि: त्रुटिर्वा उत्पद्यते। तस्या: अशुद्ध्या: उपपत्त्यवरुद्धाय शास्त्रेषु प्रतिपादितस्य गुणतत्त्वस्य तात्पर्यावधारणम् अत्यावश्यकम्।

कूटशब्दा: - *षाड्गुण्यसिद्धान्त:, सत्त्वरजस्तमांसि, गुणविधि:, श्लेषप्रसादादि:, काव्यशोभा प्रभृतय:।*

मूलशोधपत्रम्

गुण्यते मन्त्र्यते इत्यर्थे 'गुण मन्त्रणे' इति 'गुण्'धातोरुत्तरं 'घञ्'प्रत्यययोगेन गुणशब्दो निष्पन्नः। आङ्गलभाषायां 'गुण'शब्दस्य कृते 'Virtue' इति शब्द: प्रचलित:। 'Virtus' इति लैटिनशब्दात् 'Virtue' इति शब्दो व्युत्पद्यते। उक्तस्य लैटिनशब्दस्यार्थो हि नैतिकी उत्तमता (Moral excellence)। गुणस्य तत्त्वमिति गुणतत्त्वम्। विविधेषु शास्त्रेषु गुणतत्त्वमिदं पर्यालोचितम्। न केवलं स्मृतिशास्त्रेष्वपि च दर्शनादिशास्त्रेषु गुणतत्त्वमिदं वर्णितम्। आदिना काव्यव्याकरणसंग्रहः। यद्यपि सर्वेषु शास्त्रेषु प्रयुक्तो गुणशब्द एक:, तथापि तेषु शास्त्रेषु वर्णिता गुणगता दृष्टिभङ्गिः पूर्णतः पृथक्। शास्त्रैके उपपादितं गुणतत्त्वं शास्त्रान्तरे उपपादितादुणतत्त्वात् कथं पृथगिति लघुशोधपत्रस्यास्य प्रतिपाद्यविषय:। अधः संक्षेपेण गुणतत्त्वनिरूपणे विविधानां शास्त्राणां मतभेदः प्रदर्श्यते।

स्मृतिशास्त्रविषयकं गुणतत्त्वम्

स्मृतिशास्त्रेषु प्रयुक्तेन गुणशब्देन सन्धिविग्रहादयो गृह्यन्ते। आदिना यानासनद्वैधीभावसंश्रयसंग्रहः। मनुसंहितायां 'राजधर्मः' इति सप्तमेऽध्याये राजनीत्या मूलस्तम्भरूपेण षड्गुणा विवक्षिताः। मनुसंहिताकारेणोक्तं यत् -

1. Ph.D. Scholar, Dept of Samhita and Sanskrit, Faculty of Ayurveda, Banaras Hindu University, Varanasi - 221005

"सन्धिञ्च विग्रहञ्चैव यानमासनमेव च।
द्वैधीभावं संश्रयञ्च षड्गुणांश्चिन्तयेत् सदा॥" (७/१६०) इति।

अपि च षड्गुणान् अवलम्ब्य अर्थशास्त्रस्य अधिकरणमेकमस्ति। 'षाड्गुण्यम्' इति अर्थशास्त्रस्य सप्तममधिकरणम्। तत्रैव गुणप्रसङ्गे चोक्तम्-

"सन्धिविग्रहासनयानसंश्रयद्वैधीभावाः षाड्गुणमिति आचार्याः।"(७/१/१) इति।

याज्ञवल्क्यसंहिताया आचाराध्यायेऽपि राज्ञो राजकार्यपरिचालनक्षेत्रे सन्ध्यादीनामुपयोगित्व मुक्तम्। तत्र चोक्तम् -

"सन्धिञ्च विग्रहं यानमासनं संश्रयं तथा।
द्वैधीभावं गुणानेतान् यथावत् परिकल्पयेत्॥" (१/३४७) इति।

स्वपक्षं तथा परपक्षं चानुग्रहाय हस्त्यश्वादिनिबन्धनेन परस्परोपकर्तव्यतया नियमबन्धो हि सन्धिः। विग्रहे युद्धम्। यानं हि शत्रुं प्रति गमनम्। शत्रुमुपेक्ष्य राज्ञः स्वराज्येऽवस्थानमिति आसनम्। स्वार्थसिद्धये स्वसैनिकानां द्विधाकरणमिति द्वैधीभावः। शत्रुकर्तृकपीडितः सन् प्रबलतरस्य नृपस्याश्रयणमिति संश्रयः। एतेषां गुणानां स्वरूपप्रसङ्गेऽर्थशास्त्रे चोक्तम्-

"पणबन्धः सन्धिः, अपकारो विग्रहः, उपेक्षणमासनम्, अभ्युच्चयो यानं, परार्पणं संश्रयः, सन्धिविग्रहोपादानं द्वैधीभाव इति षड्गुणाः (७/२/२)।" इति।

सन्ध्यादीनां गुणानां प्रकारद्वयमस्ति। सन्धिर्द्विविधा, तद्यथा- समानयानकर्मा, असमानयानकर्मा च। विग्रहो द्विविधः, तद्यथा- काले अकाले वा कार्यसिद्ध्यर्थं स्वयंकृतः तथा मित्रस्यापकारनिवृत्त्यर्थं कृतः। यानं द्विविधं, तद्यथा- शक्तस्य एकाकिनो राज्ञो यानम्, अशक्तस्य राज्ञो बान्धवसहितस्य यानञ्चेति। दैववशात् पूर्वजन्मकृत्येन दुष्कर्मणा क्षीणस्य, मित्रानुरोधेन चासनं द्विविधम्। कार्यार्थसिद्ध्यर्थं सैनिकानां, स्वामिनश्चैव स्थितिभेदाच्च द्वैधं द्विविधम्। संश्रयस्यापि द्वैविध्यं, तद्यथा- शत्रुपीडानिवारणार्थं शत्रुकृतव्यपदेशार्थञ्चेति। एते षडेव स्मृतिशास्त्रस्य प्रतिपाद्या गुणाः।

दर्शनशास्त्रविषयकं गुणतत्त्वम्

आस्तिकनास्तिकभेदे दर्शनस्य द्वैविधं। वेदेऽस्ति मतिर्येषां, ते आस्तिकास्तथा तेषां दर्शनमास्तिकम्। साङ्ख्ययोगन्यायवैशेषिकमीमांसावेदान्ता आस्तिकदर्शनस्य षट् सम्प्रदायाः। आस्तिकदर्शनेषु गुणतत्वानां यो भेदोऽस्ति, स एव निम्ने सूच्यते। तद्यथा सांख्यनये सत्वं रजस्तमश्चेति त्रिगुणाः। उक्तं च षड्दर्शनसमुच्चये-

"सत्वं रजस्तमश्चेति ज्ञेयं तावद्गुणत्रयम्।
प्रसादतोषदैन्यादिकार्यलिङ्गं क्रमेण तत्॥" (कारिका ३५) इति।

सांख्यनये जगतः कारणं हि मूलप्रकृतिः प्रधानं वा। अस्याः प्रकृत्याः त्रयोविंशतिः महदादीनि कार्याणि व्यक्तं वा। व्यक्तं तथा प्रधानं त्रिगुणम्। सांख्यकारिकायामीश्वरकृष्णेनोच्यते-

"प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः।
अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः॥" (साङ्ख्यकारिका १२) इति।

अनया कारिकया सत्त्वरजस्तमसां गुणत्रयाणां लक्षणक्रियाश्च सूच्यन्ते, तद्यथा- सत्त्वगुणः प्रीत्यात्मकः प्रकाशार्थः, रजोगुणोऽप्रीत्यात्मकः प्रवृत्त्यर्थः, तमोगुणो विषादात्मको नियमार्थः। गुणशब्दो रज्जुरित्यर्थेऽपि कदाचिद्गृह्यते। गुणत्रयं पुरुषं बध्नाति। प्रसङ्गेऽस्मिन् यत् साङ्ख्यसूत्रमुल्लिखितम्, तद्धि - "तेष्वत्र शास्त्रे श्रुत्यादौ च गुणशब्दः पुरुषोपकरणत्वात् पुरुषपशुबन्धकत्रिगुणात्मकमहदादिः रज्जुनिर्मातृत्वाच्च प्रयुज्यते (साङ्ख्यसूत्रम्) १/६१।" इति।

सांख्येन सह योगस्य मतैक्यमस्ति। योगनयेऽपि सत्वरजस्तमांसि गुणाः सुखदुःखमोहात्मकाः। "योगश्चित्तवृत्तिनिरोधः"(योगसूत्रम् – १/२) इति पतञ्जलिप्रणीतस्य योगानुशासनस्य समाधिपादान्तर्भूतस्य द्वितीयसूत्रस्य व्यासभाष्य उच्यते-

"चित्तं हि प्रख्याप्रवृत्तिस्थितिशीलत्वात् त्रिगुणम्।" इति। प्रख्याप्रवृत्तिस्थितयो यथाक्रमं सत्वरजस्तमसां त्रयः स्वभावाः। "प्रकाशक्रियास्थितीशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्" (योगसूत्रम – २/८) इति साधनपादान्तर्गतस्य अष्टादशसूत्रस्य भाष्ये उक्तम्- "प्रकाशशीलं सत्वं, क्रियाशीलं रजः, स्थितिशीलं तमः।" इति।

मीमांसाशास्त्रे अप्रधानीभूतपदार्थरूपेण गुणो विवक्ष्यते। यथा– 'दध्ना होमं जुहोति' इत्यत्र होमनिष्पादने दधि गुणः प्रधानं वा। अपि च जैमिनिमीमांसाशास्त्रे गुणपदेन गुणप्रकारमेव बोध्यते। वेदो विधिमन्त्रनामधेयनिषेधार्थावादात्मक इति सुप्रसिद्धः। तत्र विधेः विभागत्रयेषु अन्यतमो हि गुणविधिः। अस्य स्वरूपप्रसङ्गे मीमांसान्यायप्रकाशे चोक्तम् -

"यत्र तु कर्म प्रकारान्तरेण प्राप्तं, तत्र तदुद्देशेन गुणमात्रविधानम्। यथा दध्ना जुहुयात् इत्यत्र होमस्य अग्निहोत्रं जुहुयात् इत्यनेन प्राप्तत्वाद्धोमोद्देशेन दधिमात्रविधानम्- दध्ना होमं भावयेत्।" (अपदेवः – ६) इति।

अपि च भाट्टनये चतुर्विंशतिर्गुणाः। तद्यथा- रूपरसगन्धस्पर्शसंख्या परिमाणपृथक्त्व संयोग विभाग परत्वापरत्व गुरुत्वद्रवत्व स्नेहशब्दबुद्धि सुख दुःखेच्छाद्वेषप्रयत्नसंस्कारध्वनिप्राकट्यशक्त यो गुणाः। अतिविस्तारभयात् केवलं भाट्टमतं प्रस्तूयते।

वेदान्तशास्त्रेऽपि त्रिगुणं स्वीकृतम्। अज्ञानस्य विशेषणरूपेण त्रिगुणस्यावतारणा सदानन्दयोगीन्द्रकृते वेदान्तसारे परिलक्ष्यते- अज्ञानं तु सदसद्भ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत्किञ्चित् इति वदन्ति।" (सदानन्दयतिः२२) इति।

अज्ञानस्य सत्वरजस्तमोगुणात्मकत्वप्रतिपादनार्थं श्वेताश्वतरोपनिषदि उक्तम्- "अजामेकां लोहितशुक्लकृष्णाम्...(श्वेताश्वतरोपनिषत् – १/३)।" इति।

न्यायवैशेषिकयोः समानतन्त्रदर्शनयोः मतसाम्यमस्ति। उभयनये चतुर्विंशतिर्गुणाः। उद्देशमात्रस्य किञ्चिद्वैषम्यमस्ति । उभयदर्शनयोः सम्मतेषु सप्तसु पदार्थेषु द्वितीयपदार्थो हि गुणः। प्रसङ्गेऽस्मिन् तर्कसंग्रहे अन्नंभट्टेन प्रतिपादितो नामसंकीर्तनक्रमो हि -

"रूपरसगन्धस्पर्शसंख्यापरिमाणपृथक्त्वसंयोगविभागपरत्वापरत्वगुरुत्वद्रवत्वस्नेहशब्द- बुद्धि सुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्मसंस्काराश्चतुर्विंशतिर्गुणाः।" (अन्नंभट्टः ३) इति।

कणादस्य वैशेषिकसूत्रे पदार्थानां नामोल्लेखक्रमो हि- "रूपरसगन्धस्पर्शाः संख्यापरिमाणानि पृथक्त्वं संयोगविभागौ परत्वापरत्वे बुद्धयः सुखदुःखे इच्छाद्वेषौ प्रयत्नाश्च गुणाः " (१/१/६)। इति।

अनेन वैशेषिकसूत्रेण न केवलं सप्तदशपदार्थानामुल्लेखः क्रियते, 'च'पदेन अवशिष्टाः सप्त गुणाः अपि च सूच्यन्ते। उक्तं च प्रशस्तपादभाष्ये-

"गुणाश्च रूपरसगन्धस्पर्शसंख्यापरिमाण पृथक्त्वसंयोगविभागपरत्वापरत्व बुद्धिसुखदुःखेच्छा द्वेष- प्रयत्नाश्चेति कण्ठोक्ताः सप्तदश। चशब्दसमुच्चिताश्च गुरुत्वद्रवत्वस्नेहसंस्कारादृष्टाशब्दाः सप्तैवेत्येवं चतुर्विंशतिर्गुणाः" (प्रशस्तपादः ४)। इति ।

मीमांसकानुमोदितान् ध्वनिप्राकट्यशक्तीः व्यतिरिच्य नैयायिका वैशेषिकाश्च धर्माधर्म

शब्दाः स्वीकुर्वन्ति। अन्नंभट्टानुसारेण संक्षेपेण प्रथमं तावत् चतुर्विंशतिगुणानां स्वरूपं प्रतिपद्यते। अनन्तरं मीमांसानुसारेण अतिरिक्तानां गुणत्रयाणां स्वरूपं विज्ञायते। तर्कसंग्रहानुसारदिशा चक्षूरसनाघ्राणत्वगिन्द्रियैः ग्राह्यगुणाः यथासम्भवं रूपरसगन्धस्पर्शाः। शुक्लनील पीतरक्त हरितकपिशचित्रभेदाद्रूपं सप्तविधम्। मधुराम्ललवणकटुकषाय तिक्तभेदाद्रसः षड्विधः। सुरभ्यसुरभिभेदाद्गन्धो द्विविधः। शीतोष्णानुष्णाशीतभेदात् स्पर्शस्त्रिविधः। एकत्वादिव्यवहारहेतुः संख्या। मानव्यवहारासाधारणं कारणं परिमाणं, तच्च अणुमहद्ध्रस्वदीर्घभेदाच्चतुर्विधम्। पृथग्व्यवहारासाधारणं कारणं पृथक्त्वम्। संयुक्तव्यवहारहेतुः संयोगः।संयोगनाशको गुणो विभागः। परापरव्यवहारासाधारणे कारणे परत्वापरत्वे। आद्यपतनासमवायिकारणं गुरुत्वम्। स्यन्दनासमवायिकारणं द्रवत्वं, तच्च सांसिद्धिकनैमित्तिकभेदात् द्विविधम्। चूर्णादिपिण्डीभावहेतुः स्नेहः। श्रोत्रेन्द्रियेण ग्राह्यो गुणः शब्दः। स शब्दो द्विविधः, यथा ध्वन्यात्मको वर्णात्मकः च। सर्वव्यवहारहेतुः बुद्धिर्ज्ञानम्। सा बुद्धिः स्मृत्यनुभवभेदाद् द्विविधा। स्मृतिः यथार्थायथार्थाभेदाद् द्विविधा। अनुभवोऽपि यथार्थायथार्थभेदाद् द्विविधः। सर्वेषामनुकूलप्रतिकूलतया यथाक्रमं वेदनीयौ सुखदुःखौ। इच्छा कामः। क्रोधो द्वेषः। कृतिः प्रयत्नः। विहितनिषिद्धकर्मणोः जातौ यथाक्रमं धर्माधर्मौ। वेगभावनास्थितिस्थापकभेदात् संस्कारास्त्रिविधाः। मीमांसानये ध्वनिः हि वायोर्गुणस्तथा शब्दस्याभिव्यञ्जकः। प्राकट्यं हि विषयस्य व्यवस्थापकस्तथा सर्वद्रव्यस्थितः सामान्यगुणः। शक्तिर्हि शक्तित्वजातिविशिष्टा तथा द्रव्यगुणकर्मस्थिता गुणविशेषा। लौकिकवैदिकभेदात् शक्तिः द्विविधा । अग्नेर्दाहिकाशक्तिः हि लौकिका। यागादौ स्वर्गादिसाधकता शक्तिः हि वैदिका। एवं आस्तिकदर्शनेषु गुणाः प्रतिपद्यन्ते।

नास्ति वेदे मतिर्येषां ते नास्तिकाः। चार्वाकबौद्धजैना: हि नास्तिकदर्शनस्य सम्प्रदायत्रया:। चार्वाकदर्शने गुणविषयकं तत्वमस्ति न वेति विषयोऽस्फुटः।

बौद्धदर्शने द्रव्यं गुणसमष्टिरूपेण स्वीकृतम्। न्यायानुमोदितान् गुणान् व्यतिरिच्य बौद्धाः मृदुत् वकाठिन्यकार्कश्यरौक्ष्यदयादाक्षिण्यादीन् स्वीकुर्वन्ति।

जैनदर्शने गुणविशिष्टरूपेण द्रव्यं स्वीकृतम्। तत्रैव तत्वार्थसूत्रे गुणस्य लक्षणप्रसङ्गे चोक्तम्- "द्रव्याश्रया निर्गुणा गुणाः (तत्त्वार्थसूत्रम्- ५/४०)।" इति। अर्थाद् ये सदैव द्रव्यास्थितास्तथा निर्गुणाः ते गुणाः। जैननये जीवपुद्गलधर्माधर्माकाशकालाः षट् द्रव्याणि। प्रत्येकं द्रव्याणि पृथक् पृथक् गुणविशिष्टानि। तद्यथा- जीवस्य ज्ञानत्वादिधर्मरूपा गुणाः। पुद्गलस्य रूपत्वरसत्वगन्धत्वस्पर्शत्वादिः सामान्यस्वभावा गुणाः। धर्माधर्माकाशकालानां यथासम्भवं गतिस्थित्यवगाहनवर्तनाहेतुत्वादिसामान्यानि गुणाः। एवं प्रकारेण नास्तिकदर्शनेषु गुणतत्त्वं पर्यलोचितम्।

काव्यविषयकं गुणतत्त्वम्

भरतादिजगन्नाथान्ताः सर्वे काव्यशास्त्रकारा गुणाः स्वीकुर्वन्ति। गुणतत्त्वप्रसङ्गे बहूनि मतान्तराणि सन्ति। काव्यस्योपादेयधर्मा हि गुणाः। गुणस्य स्वरूपप्रसङ्गे काव्यप्रकाश उच्यते-

"ये रसस्याङ्गिनो धर्माः शौर्यादय इवात्मनः।
उत्कर्षहेतवस्ते स्युरचलस्थितयो गुणाः॥" इति । (काव्यप्रकाशः – ८/२)

अर्थादात्मनः शौर्यादय इव ये धर्माः काव्याशोभामुपकुर्वन्ति ते गुणाः। रसरूपस्याङ्गिनो गुणरूपा अङ्गाः।

रीतिसम्प्रदायस्य प्रधानाचार्यो हि वामनः। तस्य नये "रीतिरात्मा काव्यस्य"

(काव्यालंकारसूत्रवृत्तिः – १/२/६) इति। विशिष्टा पदरचना हि रीतिः। पुनश्च जिज्ञासा उत्थाप्यते- का इयं रीतिः इति अस्या जिज्ञासायाः समाधान उच्यते – "विशेषो गुणात्मा" (१/२/८) इति। अर्थाद्गुणयुक्ता पदरचना हि विशिष्टपदरचना। रीतिसम्प्रदाये प्रकारान्तरेण गुणप्राधान्यं हि प्रतिष्ठितम्। वामननये वैदर्भीगौडीपाञ्चालीभेदाद्रीतिस्त्रिविधा। रीतिषु वैदर्भी हि समस्तगुणोपेता गौडी, ओजःकान्तिमती पाञ्चाली माधुर्यसौकुमार्योपपन्ना। तदुक्तं साहित्यदर्पणस्य प्रथमे परिच्छेदे-

"गुणादयः किं स्वरूपाः इत्युच्यन्ते।
उत्कर्षहेतवः प्रोक्ता गुणालंकाररीतयः॥" (साहित्यदर्पणम् – १/५) इति ।

अर्थात् काव्यस्योत्कर्षका गुणालंकाररीतय इत्युच्यन्ते। यद्यपि एते सर्वे काव्यस्योत्कर्ष हेतवस्तथापि एतेषु गुणस्य प्रयोगोऽतिप्रयोजनीयः। गुणस्य प्रयोगोऽवश्यकरणीयः। अलंकारस्य प्रयोगः कवीनामिच्छाधीनः। रीत्याः प्राधान्यं सर्वत्रापि न स्वीकृतम्। सर्वप्रथमं तावत् वामनेन गुणालंकारयोः मध्ये भेदः स्फुटतया निरूप्यते। तदुक्तं काव्यालंकारसूत्रवृत्तौ- "काव्यशोभायाः कर्तारो धर्मा गुणास्तदतिशयहेतवस्त्वलंकाराः।" (काव्यालंकारसूत्रवृत्तिः – ३/१/१) इति। अर्थात्, प्रागेव गुणेन काव्यस्योत्कर्षं प्रतिपद्यन्ते ततः परं तदेवालंकारेण बर्द्ध्यते।

गुणप्रसङ्गे साहित्यदर्पणस्याष्टमे परिच्छेद उच्यते-

"रसस्याङ्गित्वमाप्तस्य धर्माः शौर्यादयो यथा।/ गुणाः॥" (साहित्यदर्पणम् ८/१) इति।

के च गुणा:? इति आक्षेपस्य समाधाने मुनिना भरतेनोच्यते-

"एते दोषा हि काव्यस्य मया सम्यक् प्रकीर्तिताः।
गुणा विपर्ययदेषां माधुर्यौदार्यलक्षणाः॥"(नाट्यशास्त्रम् – १७/१४) इति।

अर्थाद्भरतनये काव्यस्यानुपादेयधर्मा हि दोषाः। दोषविपर्ययाः धर्मा हि गुणाः। गुणस्य प्रकारभेदप्रसङ्गे मतवैषम्यमस्ति। केषाञ्चिन्मते त्रयो गुणा:। केषाञ्चिन्मते दश गुणाः। तदुक्तं नाट्यशास्त्रे-

"श्लेषः प्रसादः समता समाधिर्माधुर्यमोजः पदसौकुमार्यम्।
अर्थस्य च व्यक्तिरुदारता च कान्तिश्च काव्यस्य गुणा दशैते॥" (१७/१५) इति।

आपाततो दण्डिवामनजगन्नाथैः दश एव गुणाः स्वीकृताः। परन्तु पुनश्च एतेषां गुणानां भेदप्रसङ्गे किञ्चिन्मतवैषम्यमस्ति। दण्डिना गुणभेदः स्फुटतया नोल्लिख्यते। किन्तु संज्ञाद्वारेण प्रतिपद्यते। तन्मते ओजःश्लेषसमतासुकुमारता इति शब्दगुणाः, प्रसादार्थव्यक्तिकान्त्युदारतासमा धय इति अर्थगुणाः। माधुर्यमिति शब्दार्थगुणरूपेण विवक्ष्यते। गुणभेदप्रसङ्गे काव्यादर्शे दण्डिना उच्यते-

"श्लेषः प्रसादः समता माधुर्यं सुकुमारता।
अर्थव्यक्तिरुदारत्वमोजः कान्तिः समाधयः॥"(काव्यादर्शम् – १/४१) इति।

वामनेन एतेषां गुणानां भेदप्रसङ्गे शब्दार्थगततया विंशतिः गुणा वर्णिताः। काव्यालंकारसूत्रवृत्तौ उच्यते- "ओजःप्रसादश्लेषसमतासमाधिमाधुर्योदारताऽर्थव्यक्तिकान्तयो बन्धगुणाः" (काव्या लंकारसूत्रवृत्तिः – ३/१/४) इति। अर्थादोजःप्रसादादयो गुणा एव शब्दगुणाः। ते शब्दगुणा एव अर्थगुणाः। तथा चोक्तं कव्यालंकारसूत्रवृत्तौ- "त एवार्थगुणाः" (३/२/१)। इति।

जगन्नाथेनापि समरूपेण श्लेषप्रसादादयो गुणा: अवधार्यन्ते। श्लेषप्रसादादयो दश शब्दगुणाः एव, एते एव पुन: दश अर्थगुणाश्च जगन्नाथेन मन्यन्ते। नामानि पुनस्तान्येव।

भामहमम्मटविश्वनाथैः गुणत्रयं स्वीकृतम्। भामहनये माधुर्यम् ओजः प्रसादश्चेति त्रयो गुणाः। प्रसङ्गेऽस्मिन् काव्यालंकारे भामहेनोक्तम्-

"माधुर्यमभिवाञ्छन्तः प्रसादं च सुमेधसः ।
समासवन्ति भूयांसि न पदानि प्रयुञ्जते॥
केचिदोजोऽभिधित्सन्तः समस्यन्ति बहून्यपि।
श्रव्यं नास्ति समस्तार्थं काव्यं मधुरमिष्यते॥
अविद्वदङ्गनाबालप्रतीत्यर्थं प्रसादवत्॥" इति। (काव्यालंकारः – २/१-३)

तदुक्तं काव्यप्रकाशे – "माधुर्यौजःप्रसादाख्यास्त्रयन्ते न पुनर्दश" (काव्यप्रकाशः – ८/३) इति। उक्तं च साहित्यदर्पणे- "माधुर्यमोजोऽथ प्रसाद इति ते त्रिधा। / ते गुणाः" (साहित्यदर्पणम्– ८/१) इति।

अथ संक्षेपेण गुणाः पर्यालोच्यते, तद्यथा- अस्पृष्टशैथिल्यं श्लिष्टम्। अपि चोक्तं शब्दनिष्ठमसृणत्वं हि श्लेषः। प्रसिद्धार्थं गाढत्वशैथिल्याभ्यां व्युत्क्रमेण मिश्रणं प्रसादः। बन्धेष्ववैषम्यं तथा आदिर्मध्यान्तानामेकरूपता हि समता। बन्धस्य पृथक्पदत्वं माधुर्यमपि च गुणोऽयं रसविशिष्टः। बन्धस्य कोमलत्वं तथा श्रुतिसुखत्वमिति सुकुमारता। यत्र झटिति अर्थप्रतिपत्तित्वं, स गुणोऽर्थव्यक्तिः। बन्धेषु पदानां विकटत्वमुदारता, अनेन गुणेन त्यागशौर्यादयः प्रतीयन्ते। ओजःगुणे समासबाहुल्यं परिलक्ष्यन्ते, अर्थादस्मिन् गुणे बन्धस्य गाढत्वमस्ति। बन्धगाढत्वशिथिलत्वयोः क्रमेणावस्थापनं समाधिः। अपि च अप्रस्तुतस्य गुणक्रियादिधर्मः सम्यग्रूपेण प्रस्तुते आरोपो हि समाधिः। बन्धस्य किशलयत्वं तथा अभिनवत्वं कान्तिः। एवं प्रकारेण काव्यशास्त्रे गुणतत्त्वं वर्णितम्।

व्याकरणविषयकं गुणतत्त्वम्

व्याकरणशास्त्रे गुणपदेन केषाञ्चिद्वर्णानां बोधः सम्भवति। तद्यथा - अकारः, एकारः, ओकारश्च । गुणविधायकं सूत्रं हि "अदेङ्गुणः" (पाणीनियसूत्रम् – १/१/२) इति। सूत्रमिदमष्टाध्याय्याः संज्ञाप्रकरणे विद्यते। सूत्रस्यास्य वृत्तौ दीक्षितेनोच्यते - 'अदेङ् च गुणसंज्ञः स्यात्'(दीक्षितवृत्तिः) इति। सूत्रस्थेन 'अत्'इत्यनेन ह्रस्व-अकारस्य षट् प्रकाराणि बोध्यन्ते। एङ् इति प्रत्याहारेण एकार-ओकारयोर्बोधः। अकार:, एकार:, ओकार: च इति एतेषां वर्णत्रयाणां गुणसंज्ञा स्यात्। पदनिर्माणप्रक्रियायां गुणसंज्ञाया: प्राधान्यं महद्रूपेण अस्ति, यतो हि यां गुणसंज्ञां विना पदानाम् इष्टरूपसाधनं न सम्भवति।

एवं प्रकारेण संक्षेपेण स्मृतिदर्शनव्याकरणकाव्यशास्त्रेषु गुणस्वरूपं प्रपद्यते। अनेन दृश्यते यत्- गुणेति पारिभाषिकशब्दस्य विविधेषु शास्त्रेषु प्रयोगो भिन्न एव। स्मृतिशास्त्रेषु राजनीत्या मूलस्तम्भरूपेण गुणस्य तात्पर्यम्। दर्शनेषु कदाचिद् गुण: पदार्थविशेष:, कदाचित् सुखदुःखमोहात्मकः। काव्यशास्त्रानुसारेण गुणो हि काव्यस्योपादेयधर्मः। गुणस्य प्राधान्यमेतावदस्ति विभिन्नैः काव्यशास्त्रकारैः काव्यलक्षणनिरूपणक्षेत्रे गुणपदस्योपयोजना क्रियते। तद्यथा- भोजहेमचन्द्रराजशेखरमम्मटप्रभृतयः। व्याकरणशास्त्रे पदगठनप्रक्रियायां पदानामिष्टरूपनिर्णये गुणस्य विशेषप्राधान्यता। यदि कोऽपि जनो विविधेषु शास्त्रेषु प्रयुक्तस्य गुणशब्दस्य पृथक् तात्पर्यमविज्ञाय भ्रमवशात् शास्त्रान्तरे अन्यगुणमवबोधयति, तर्हि कदापि सुष्ठुरूपेण अर्थप्रतिपन्नं न सम्भवति। प्रयोगयाथार्थ्यमवबोधनार्थं क्षेत्रविशेषे गुणपदस्य तात्पर्यं सुज्ञातव्यम् इत्यर्थे क्षुद्रप्रयासः कृतो मया इति शम्।

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काव्यकारणविमर्शः

डा. कृष्णगोपाल पात्रः[1]

शोधसारः

कविकर्म काव्यमित्युच्यते। विना कारणं न किमपि जायते जगत्यस्मिन्। काव्यसंरचनमपि नूनं किञ्चित् कार्यम्। अतः काव्यस्य निर्मितौ प्रसृतौ वा किमपि कारणं स्यादेव इति जिज्ञासमानाः समीक्षकाः तत्कारणत्वेन नैकविधानि मतानि समुपस्थापयन्ति। प्रतिभा एव काव्यकारणमित्यत्र भूयांसो विद्वांसः मतिदायकाः। प्रतिभा व्युत्पत्तिः अभ्यासश्चेति त्रयाणां समुदायः एव A केचन आलङ्कारिकाः साधयन्ति। प्रतिभाभावेऽपि भगवत्कृपाप्रभृतिकारणैः क्वचित् काव्यं जायते इत्यपि केचन सिद्धान्तयन्ति। प्रायः सर्वेऽपि समालोचकाः एषु किञ्चित् मतं स्वराद्धान्तत्वेन गतार्थयन्ति। तत् कतमं मतं सिद्धान्तयितुं योग्यम्, कतमं वा तत् सर्वजनग्राह्यमित्यादयः विचाराः यथासम्भवमिह शोधप्रबन्धे समासेन प्रस्तूयन्ते।

कूटशब्दाः-*काव्यम्, कारणम्, प्रतिभा, निपुणता, अभ्यासः।*

उपोद्घातः

'अपारे काव्यसंसारे कविरेकः प्रजापतिः' इति काव्यनिर्मितौ कविः प्रजापतिसादृश्यभाक्। तस्मात्साम्प्रतमेव कविवाङ्निर्मितौ कवेः तथाविधः महिमा। अखिलोऽयं प्रपञ्चः कविमसीधारया प्रतिक्षणं नवतामुपैति। कविवर्णनस्वारस्येनैव पुरा अपि वस्तु नवं भाति। लौकिकमपि वस्तु अलौकिकतया यो वर्णयति स खलु कविः। अलौकिकत्वं च लोकत्तराह्लादजनकत्वम्। यथा चन्द्रः इति वक्तव्ये 'गगनसरसि राजहंसोऽयं राराजते' इति कविवाक्। तादृशं कविकर्म काव्यमिति निगद्यते। विना कारणं न किमपि जायते जगत्यस्मिन्। काव्यसंरचनमपि नूनं किञ्चित् कार्यम्। अतः काव्यस्य निर्मितौ प्रसृतौ वा किमपि कारणं स्यादेव इति जिज्ञासमानाः समीक्षकाः तत्कारणत्वेन नैकविधानि मतानि समुपस्थापयन्ति। प्रतिभा एव काव्यकारणमित्यत्र भूयांसो विद्वांसः मतिदायकाः। प्रतिभा व्युत्पत्तिः अभ्यासश्चेति त्रयाणां समुदायः एव काव्यकारणमित्यपि केचन आलङ्कारिकाः साधयन्ति। प्रतिभाभावेऽपि भगवत्कृपाप्रभृतिकारणैः क्वचित् काव्यं जायते इत्यपि केचन सिद्धान्तयन्ति। प्रायः सर्वेऽपि समालोचकाः एषु किञ्चित् मतं स्वराद्धान्तत्वेन गतार्थयन्ति। तत् कतमं मतं सिद्धान्तयितुं योग्यं कथं वा तत् सर्वजनग्राह्यमित्यादयः विचाराः यथासम्भवमिह शोधप्रबन्धे समासेन प्रस्तूयन्ते।

किं तावत् काव्यकारणम्

"अस्मिन्नतिविचित्रकविपरम्परावाहिनि संसारे कालिदासप्रभृतयः द्वित्राः पञ्चषा वा महाकवयः इति गण्यन्ते" इति ध्वनिकारवचनं स्मारं स्मारम् इदं निश्चीयते यत् कवित्वं हि अस्मिन् लोके अत्यन्तं दुर्लभम्। आचार्यभामहमतमपि- शास्त्रज्ञानं कथञ्चित् गुरुपदेशाद् सिद्ध्यति परं कवित्वसिद्धिः तु

[1] Sanskrit Teacher, Sri Sri sitaramdas omkarnath sanskrita siksha samsad, kol-700082,9875469081, 9547070349, krishnagopalpatranitya@gmail.com

प्रतिभावत एव। अग्निपुराणे समाम्नातम्-

नरत्वं दुर्लभं लोके विद्या तत्र सुदुर्लभा।
कवित्वं दुर्लभं तत्र शक्तिस्तत्र च दुर्लभा॥ (अग्निपुराणम्-३३७/४)

किं तावत् काव्यकारणमिति विषये नैकानि मतानि विद्यन्ते आलङ्कारिकनिकाये। सामान्यतया पश्यामश्चेत् अत्र त्रयः पक्षाः समुद्भवन्ति। तत्राद्यः प्रतिभा, व्युत्पत्तिः, अभ्यासश्च मिलिततया काव्यकारणं भवतीति। मम्मटरुद्रटप्रभृतयः एवं साधयन्ति। द्वितीयस्तु प्रतिभा एव काव्यकारणम्, व्युत्पत्त्यभ्यासौ प्रतिभासहायकौ इति। राजशेखरहेमचन्द्रवाग्भटजगन्नाथाः एतन्मतावलम्बिनः। तृतीयश्च हि काव्योद्भवे प्रतिभा कारणम्, परं तदभावेऽपि व्युत्पत्त्यभ्यासाभ्यां भगवतीकृपया काव्यम् उत्पद्यते। तन्नाम प्रतिभाभावे काव्यं न जायते इति न, परं व्युत्पत्त्यभ्यासाभ्यां भारतीकृपया काव्यं तु जायते एव। एतन्मतसमर्थकः तत्रभवान् दण्डी। तथा हि काव्यादर्शे-

न विद्यते यद्यपि पूर्ववासना गुणानुबन्धि प्रतिभानयद्भूतम्।
श्रुतेन यत्नेन च वागुपासिता ध्रुवं करोत्येव कमप्यनुग्रहम्॥(काव्यादर्शः-१/१०४)

मम्मटमतम्

मम्मटस्तु आद्यमतसमर्थकः। तथाहि तत्रभवान् मम्मटः काव्यप्रकाशस्य प्रथमे उल्लासे प्राह-

शक्तिर्निपुणता लोकशास्त्रकाव्याद्यवेक्षणात्।
काव्यज्ञशिक्षयाभ्यासः इति हेतुस्तदुद्भवे॥

मम्मटाचार्यमते हि शक्तिः निपुणता अभ्यासः इत्येतत् त्रितयं मिलिततया काव्यकारणं भवति। अर्थात् शक्तिः नैपुण्यमभ्यासः इति त्रितयं समुदितरूपेण काव्यकारणम्। तत्र तावत् काव्यकारणे प्रथमांशः शक्तिरिति। इयमेव प्रतिभा प्रतिभानम् प्रभृतिशब्दैः व्यपदिश्यते। शक्नोति काव्यं कर्तुं भावयितुं चानया इति शक्तिरिति व्युत्पत्तिगतः अर्थः। उक्तमपि–"शक्नोति पुमान् काव्यनिर्माणायास्वादानुभवाय चानयेति शक्तिः कवित्वबीजरूपः" (काव्यप्रकाशे बालबोधिनीटीका, पृ-११।) इति। रूढार्थस्तु कवित्वबीजभूतः संस्कारविशेषः। तथा च काव्यप्रकाशकारः– "शक्तिः कवित्वबीजरूपः संस्कारविशेषः"। एवञ्च इयं प्रतिभा देवताराधनादिजन्यरसादिविषया। अत्रास्मिन् अलङ्कारशास्त्रे या शक्तिः सैव प्रतिभा। भामहादयः तामेव प्रतिभाशब्देन प्रतिपादितवन्तः। मम्मटादयस्तु शक्तिशब्देन एनां व्याख्यातवन्तः। आनन्दवर्धनाचार्यः तृतीये उद्योते- "अव्युत्पत्तिकृतो दोषः शक्त्या संव्रियते कवेः" इत्यस्य व्याख्यानावसरे परं नानयोः भेदः इति प्रतिपादयमास। राजशेखरमते मनसः ऐकाग्र्यम् अभ्यासश्च मिलिततया शक्तिं प्रकटयति। सा च शक्तिः कारयित्रीभावयित्रीभेदात् द्विविधा। कवेरुपकुर्वाणा कारयित्री, सहृदयस्य उपकुर्वाणा च भावयित्री। वस्तुतस्तु प्रतिभा एव काव्यं प्रति हेतुर्भवति। तदितरास्तु सहायकाः एव भवन्ति। इमां च प्रतिभां विना काव्यस्य प्रसारो न भवति। यद्यपि वा कथञ्चित् काव्यस्य प्रसारो स्यात् तथापि तत् उपहसनीयमेव भवति दोषदुष्टत्वात्। रुद्रटोऽपि प्रतिभां निरूपमं वर्णयति-

मनसि सुसमाधिनि विस्फुरणमनेकधाऽभिधेयस्य।
अक्लिष्टानि पदानि च विभान्ति यस्यामसौ प्रतिभा॥

काव्यकारणे द्वितीयांशस्तावत् निपुणता इति। निपुणता नाम काव्यनिर्माणे नैपुण्यम्। व्युत्पत्तिशब्देनापि बहुत्रास्य व्यवहारः दरीदृश्यते। सकलपदार्थपौर्वापर्यालोचनकौशलम् निपुणता व्युत्पत्तिर्वा इति वक्तुं शक्यते। तच्च कथं जायते इति प्रश्ने सति उच्यते-

लोकशास्त्रकाव्याद्यवेक्षणात् इति। तन्नाम लोकदर्शनेन शास्त्रालोचनेन काव्यादिपठनेन च निपुणता जायते। लोकदर्शनेन शास्त्रालोचनेन काव्यालोचनेन च या निपुणता सा काव्यं प्रति कारणमिति फलति। लोकशब्देनात्र स्थावरजङ्गमात्मकः लोकः एव उच्यते। स्थावरो नाम हि स्वाधीनक्रियाशून्यः। तदितरः जङ्गमः। एवञ्च तदुभयात्मकः लोकः इति समायाति। लोकशब्देन लोकवृत्तम् उच्यते। अत्र हि काव्यप्रकाशकारः– "लोकस्य स्थावरजङ्गमात्मकलोकवृत्तस्य, शास्त्राणां छन्दोव्याकरणाभिधानकोशकलाचतुर्वर्गगजतुरगखड्गादिलक्षणग्रन्थानां, काव्यानां च महाकविसम्बन्धिनाम्, आदिग्रहणादितिहासादीनां च विमर्शनाद्व्युत्पत्तिः" इति। शास्त्रशब्देन छन्दोव्याकरणाभिधानकोशकलाचतुर्वर्गगजतुरगखड्गादिलक्षणग्रन्थाः कथ्यन्ते। अत्र च छन्दःशब्देन छन्दःशास्त्रमुच्यते। तच्च वर्णादिनियमबोधकशास्त्रं पिङ्गलादिभिर्प्रणीतम्। व्याकरणं च प्रकृतिप्रत्ययविभागपूर्वकशब्दव्युत्पत्त्याधायकम्। अभिधानकोश इत्युक्ते अमरसिंहादिप्रणीतः अमरकोशप्रभृतिः नाम्नां संग्रहो विद्यते यत्र। कलाशब्देन हि चतुषष्ठिकलाः नृत्यगीतादयः तेषां प्रतिपादकं शास्त्रं नाट्यशास्त्रादिकमुच्यते। चतुर्वर्गः धर्मार्थकाममोक्षाः। तेषां प्रतिपादकाः ग्रन्थाः अत्र कथ्यन्ते। धर्मशास्त्रं पूर्वमीमांसारूपं जैमिनिप्रणीतं मनुयाज्ञवल्क्यादिप्रणीतं धर्मशास्त्रं च। अर्थशास्त्रं गर्गभार्गवादिप्रणीतः नीतिग्रन्थः। कामशास्त्रं च वात्स्यायनविरचितम्। मोक्षशास्त्रं हि व्यासकपिलकणादाक्षपादपतञ्जलिप्रणीतं वेदान्तसांख्यतर्कन्याययोगाख्यम्। गजतुरगादिग्रन्थाश्च शालिहोत्रादिः इति प्रसिद्धिः। शास्त्रपदव्याख्यानावसरे तत्रत्यादिपदेन धनुर्वाणसामुद्रिकायुर्वेदज्योतिषप्रभृतिशास्त्राणां ग्रहणम्। काव्यपदेन वाल्मिकिकालिदासप्रभृतिमहाकविसम्बन्धीनां रामायणरघुवंशादीनां ग्रहणम्। लोकशास्त्रकाव्याद्यवेक्षणात् इत्यत्र आदिपदेन इतिहासस्यापि ग्रहणं भवति। साधारणत पुरावृत्तम् इतिहास इति जानीमो वयम्। तल्लक्षणं तावत्-

धर्मार्थकाममोक्षाणामुपदेशसमन्वितम्।
पूर्ववृत्तकथायुक्तमितिहासं प्रचक्षते॥

एवमेषां लोकानां शास्त्राणां काव्यानां च अवेक्षणात् विमर्शनात् मुहुर्मुहुः तत्तत्पदार्थरसाद्यनुसन्धानात् व्युत्पत्तिः जायते।

तृतीयांशस्तावत् अभ्यासः। "अविच्छेदेन शीलनमभ्यासः इत्युच्यते। स हि सर्वगामी सर्वत्र निरतिशयं कौशलमाधत्ते" इति यायावरीयः काव्यमीमांसायां चतुर्थाध्याये प्राह। अभ्यासविषये तत्रभवता मम्मटाचार्येण गदितम्–"काव्यं कर्तुं विचारयितुं च ये जानन्ति तदुपदेशेन करणे योजने च पौनःपुन्येन प्रवृत्तिः" इति। अत्र करणशब्दः कविमपेक्ष्य प्रयुक्तः, योजनशब्दस्तु सहृदयमपेक्ष्य। करणयोजनशब्दयोः नैके अर्थाः टीकाकृद्भिः टङ्किताः। तद्यथा- "करणं निर्वाहणम्, योजनं झटित्यास्वादोद्बोधकः प्रबन्धावयवविन्यासः। करणे विशकलितरूपे योजने प्रबन्धादीनां गुम्फे। करणे उक्तरूपतया निष्पादने, योजने प्रबन्धरूपतया संघटने।" तन्नाम कवेः सहृदयस्य वा काव्यप्रसृतौ अभ्यासः सहायको भवति। कविः प्रथममेव काव्यं न संरचयति प्रथमतस्तस्य तु काव्याभासः एव जायते। यदि कश्चित् प्रथममेव काव्यं कर्तुं प्रभवेत् तत्र तु दृढतरसंस्कारवशादेव तत् जायते। एवमेव सहृदयस्यापि प्रथमक्षणे एव व्यङ्ग्याद्यवगमः नैव स्फुटं जायते। परं पुनः पुनः अनुसन्धानेन अभ्यासेनैव तत् सुदृढं भवेत्। स च अभ्यासः काव्यज्ञानां शिक्षया जायते। काव्यज्ञः इत्युक्ते काव्यं रचयितुं विचारयितुं वा यः जानाति स एव। विचारयितुं नाम दोषगुणादिविचारपूर्वकं सदसद्वेति। एवं पूर्वं यानि काव्यानि विरचितानि ततः विवेकज्ञानं संगृह्य अभ्यासः सुदृढो जायते। काव्यमर्मज्ञस्य समालोचनपूर्वकमेव शास्त्रं प्रथते। तादृशः अभ्यासः काव्यकारणम्।

एवञ्चैतत् त्रितयं काव्यस्योद्भवे निर्माणे समुल्लासे हेतुः भवति। मिलिततयैव एषां दण्डचक्रचीवरन्यायेन हेतुत्वम्। न तु तृणारणिमणिन्यायेन एते हेतवः इति। अतः एव ग्रन्थकृता मम्मटाचार्येण भणितम्- इति हेतुस्तदुद्भवे इति, अन्यथा हेतुः इत्यत्र एकवचनं नैव युज्येत अपि तु बहुत्वमेव। अर्थात् शक्तिनिपुणताभ्यासानां मिलिततया एव फलजनकत्वं सूचयितुम् एकत्वं प्रयुक्तम्।

किञ्चित्कार्यं प्रति त्रिविधं कारणं सामान्यतया भवति। अत्रापि तादृशकल्पनं कर्तुं शक्यम्। तथाहि समवायिकारणं शक्तिरिति कथयितुं युज्यते। शक्तिश्च काव्यरचनानुकूलः बुद्ध्यारूढः शब्दार्थप्रत्ययः इत्युच्यते। तेन शब्दार्थयोः समवायिकारणत्वमिति फलति। ततः नैपुण्यम् अभ्यासः च तदितरकारणत्वेन स्वीक्रियते। एवं तावत् मम्मटमते त्रितयमपि मिलितं काव्यकारणभाक् भवति।

रुद्रटमतम्

रुद्रटमतमपि शक्तिः व्युत्पत्तिः अभ्यासः इत्येतत् त्रितयं मिलिततया काव्यकारणमिति काव्यप्रकाशानुसारि एव– तत्त्रितयमिदं व्याप्रियते शक्तिर्व्युत्पत्तिरभ्यासः।

जयदेवमतम्

जयदेवमतमपि काव्यप्रकाशानुसारि। प्रतिभायाः काव्यलतां प्रति उपादानकारणत्वं विवृण्वन् निपुणताभ्यासयोः निमित्तत्वं सूचयति। एतत् त्रितयं मिलिततया यद्यपि काव्यं समुत्पादयति इति स वर्णयति तथापि निष्कर्षतः स प्रतिभामेव काव्यकारणमिति मनुते। तस्याः सहकारिकारणत्वेन शास्त्रानुशीलनम् अभ्यासं च प्रतिपादयति चन्द्रालोके–

प्रतिभैव श्रुताभ्याससहिता कवितां प्रति हेतुः।
हेतुर्मृदम्बुसम्बद्धबीजमाला लतामिव॥

राजशेखरमतम्

यायावरीयमते[2] तु प्रतिभा एव काव्यकारणम्। समाध्यभ्यासौ प्रतिभाम् उद्भासयतः। प्रतिभाहीनस्य पदार्थसमूहः प्रत्यक्षोऽपि अप्रत्यक्षो भवति। अत्रायं विशेषो यत् राजशेखरः व्युत्पत्तिशब्दस्य स्थले समाधिशब्दं प्रयुङ्क्ते। तद्धि मनसः ऐकाग्र्यम्। एवञ्च अनयोः न साक्षात् काव्यकारणत्वम्, अपि तु शक्तिद्वारेणैव काव्यकारणता।

हेमचन्द्रमतम्

हेमचन्द्राचार्यमते तु प्रतिभा एव काव्यस्य हेतुरिति। तथा हि निगदितं काव्यानुशासने- "प्रतिभास्य हेतुः" इति। व्युत्पत्त्यभ्यासौ प्रतिभासहायौ इति तस्यापि अभिप्रायः। प्रोक्तं चापि- "व्युत्पत्त्यभ्यासाभ्यां संस्कार्या" इति।

वाग्भटमतम्

वाग्भटस्त्वेवं मन्यते यत् काव्यस्य जनने प्रतिभा, काव्यस्य विभूषणे निपुणता, काव्यस्य सम्वर्धने च अभ्यासः कारणमिति-

प्रतिभा कारणं तस्य व्युत्पत्तिश्च विभूषणम्।
भृशोत्पत्तिकृदभ्यास इत्यादि कविसंकथा॥

जगन्नाथमतम्

पण्डितराजः जगन्नाथस्तु सन्दर्भेऽस्मिन् भिन्नमेव मतं पोषयति। तन्मतानुसारं केवलं प्रतिभा एव काव्यं प्रति कारणं भवति। निगदितं च तेनैव रसगङ्गाधरे प्रथमानने–"तस्य च कारणं कविगता

2. सा केवलं काव्ये हेतुः इति यायावरीयः।

केवला प्रतिभा" इति। तन्मते हि काव्यसृष्टौ कवेः सर्वस्वं प्रतिभा। सा च प्रतिभा कश्चित् शक्तिविशेषः एव इति पूर्वत्रैवोक्तम्। तस्याः प्रतिभायाः स्वरूपं सम्प्रदायानुसारिभिः आलङ्कारिकैः तत्र तत्र प्रसङ्गे निरणायि। भट्टतौतः प्रतिभास्वरूपं निरूपयामास– "प्रज्ञा नवनवोन्मेषशालिनी प्रतिभा मता" इति। राजशेखरोऽपि काव्यमीमांसायां चतुर्थाध्याये निरूपमं प्रतिभास्वरूपं निजगाद– "या शब्दग्राममर्थसार्थमलङ्कारतन्त्रमुक्तिमार्गमन्यदपि तथाविधहृदयं प्रतिभासयति सा प्रतिभा" इति। ध्वन्यालोकलोचने अभिनवगुप्तपादाः अपि ऊचुः– "अपूर्ववस्तुनिर्माणक्षमा प्रज्ञा प्रतिभा" इति। जगन्नाथस्त्वेवमाहुः– "सा च काव्यघटनानुकूलशब्दार्थोपस्थितिः" इति। अर्थात् जगन्नाथमते तु केवलं प्रतिभा एव काव्यकारणमिति फलितम्। तस्याश्च प्रतिभायाः हेतुत्वेन अभ्यासं देवप्रसादं वा कल्पयति सः। तथा हि– "तस्याश्च हेतुः क्वचिद्देवतामहापुरुषप्रसादादिजन्यमदृष्टम्। क्वचिच्च विलक्षणव्युत्पत्तिकाव्यकरणाभ्यासौ" इति। एवं काव्यं प्रति प्रतिभा कारणम्, प्रतिभां प्रति च अदृष्टम् व्युत्पत्तिर्वा कारणम्। प्रतिभया एव काव्योत्कर्षादिकं निर्णीयते। उच्यते च ध्वन्यालोके–

ध्वनेर्यः गुणीभूतव्यङ्ग्यस्याध्वा प्रदर्शितः।
अनेनानन्त्यमायाति कवीनां प्रतिभागुणः॥(ध्वन्यालोकः- ४/१)

एवञ्च कविगता प्रतिभा एव सहृदयहृदयाह्लादजनने समर्था भवति।

दण्डिमतम्

प्रतिभा शास्त्रानुशीलनं अभ्यासः इति त्रितयं मिलित्वा काव्यकारणमिति दण्डिनयः। तथा हि काव्यादर्शे–

नैसर्गिकी च प्रतिभा श्रुतं च बहुनिर्मलम्।
अमन्दश्चाभियोगोऽस्याः कारणं काव्यसम्पदः॥

भामहमतम्

आचार्यभामहस्य मते हि प्रतिभा, शब्दार्थज्ञानम्, काव्यज्ञशिक्षा, व्युत्पत्तिश्च काव्यकारणम्। प्रोक्तं च तेनैव काव्यालङ्कारे-

गुरुपदेशादध्येतुं शास्त्रं जडधियोऽप्यलम्।
काव्यं तु जायते जातु कस्यचित् प्रतिभावतः॥(काव्यालङ्कारः-१/५।)

वामनमतम्

तत्रभवान् वामनोऽपि त्रिविधं काव्यकारणमाह- 'लोको विद्या प्रकीर्णं च काव्याङ्गानि' (काव्यालङ्कारसूत्रवृत्तिः-१/३/१) इति। कस्तावत् लोकः इति प्रश्ने तेनैव प्रोक्तम्- 'लोकवृत्तं लोकः' (काव्यालङ्कारसूत्रवृत्तिः-१/३/२)। विद्या कथं जायते इति सन्देहे तावत् तदुत्तरं 'शब्दस्मृत्यभिधानकोशछन्दोविचितिकलाकामशास्त्रदण्डनीतिपूर्वा विद्येति' (काव्यालङ्कारसूत्रवृत्तिः-१/३/३)। प्रकीर्णं च 'लक्ष्यज्ञत्वमभियोगो वृद्धसेवावेक्षणं प्रतिभानवधानञ्च प्रकीर्णम्' (काव्यालङ्कारसूत्रवृत्तिः-१/३/११)। एतानि सर्वाण्यपि काव्यस्य समुद्भवे कारणानि भवन्ति।

एवम् आलङ्कारिकास्तु यथासम्भवं काव्यकारणं निर्णयामासुः। अन्यैरपि टीकाकृद्भिः तत्र तत्र प्रसङ्गे काव्यस्य कतमं कारणं योग्यमिति मीमांसा मीमांसिता। यथा तत्रभवान् काव्यप्रकाशस्य व्याख्याकारः गोकुलनाथः काव्यकारणं चारु परिचारयामास–

काव्यं तु जायते शक्तेर्वर्धते अभ्यासयोगतः।
तस्य चारुत्वनिष्पत्तौ व्युत्पत्तिस्तु गरीयसी॥

तन्नाम काव्योद्भवे प्रतिभा कारणम्, तद्वर्धने च अभ्यासः कारणम्, काव्यसौन्दर्यप्रतीतौ च व्युत्पत्तिः कारणमिति तदभिप्रायः।

निष्कर्षः

एवं किं तावत् काव्यकारणम् इति विषये विप्रतिपन्नाः आलङ्कारिकाः। क्वचित् तेषां मतैक्यं विद्यते क्वचिच्च वैमत्यमपि। केषाञ्चन मते प्रतिभा एव कारणम्, परेषां प्रतिभा व्युत्पत्तिः, अभ्यासश्च संहत्य कारणमिति, अन्येषां मतिस्त्वेवं- प्रतिभा यद्यपि कारणं भवति तथापि तदभावे अपि काव्यं जायते इति त्रयः पक्षाः यथासम्भवं प्रदर्शिताः। देवताप्रसादादिभिः अपि क्वचित् काव्यप्रसृतिः दर्श्यते दण्डिप्रभृतिभिः आचार्यैः। तस्मात् तत्कारणत्वेनैव काव्यप्रसृतौ प्रतिभायाः तथा महिमा नास्तीति तेषाम् अभिप्रायः प्रायः। परमिदं न सर्वैरपि उररीक्रियते। आलङ्कारिकाः आधिक्येन प्रतिभावादिनः एव दृश्यन्ते। काव्यकारणविषये सूक्ष्मातिसूक्ष्मं तत्त्वं अन्विष्यमाणाः समीक्षकाः वस्तुतः प्रतिभामेव मूलतः काव्यकारणत्वेन स्वीकुर्वन्ति। तदितरं सर्वमपि प्रतिभायां सहायकत्वमेव भजते।

उपसंहारः

इह काव्यस्य किं कारणमिति प्रश्ने तत्कारणत्वेन बहुविधानि मतानि सविस्तरं प्रबन्धे समुपन्यस्तानि। तेषु कतमं मतमत्र सिद्धान्तयितुं योग्यमिति विमर्शो यथासम्भवं प्रदर्शितः। वस्तुतः काव्यं प्रति कविगता प्रतिभा एव कारणं भवति इति अन्ततः सर्वैरपि ऊरीकृतः। व्युत्पत्त्यभ्यासौ तु प्रतिभासहायकौ इत्येव राद्धान्तः इत्यलम्पल्लवितेन।

परिशीलितग्रन्थाः

आनन्दवर्धनः, ध्वन्यालोकः (लोचनसहितः), जगन्नाथपाठकः (सम्पादकः), चौखम्बा विद्याभवन वाराणसी २०१४।

जगन्नाथः, रसगङ्गाधरः(नागेशभट्टटीकासमेतः), निर्णयसागर मुद्रणालय मुम्बई, १९१६।

जयदेवः, चन्द्रालोकः, त्रिलोकीनाथद्विवेदी(व्याख्याकारः), भारतीय विद्या प्रकाशन वाराणसी, १९९६।

राजशेखरः, काव्यमीमांसा (मधुसूदनीविवृतिसहिता), चौखम्बा संस्कृत सीरीज आफिस वाराणसी, १९९१।

भामहः, काव्यालङ्कारः, रामानन्दशर्मा(व्याख्याकारः), चौखम्बा संस्कृत सीरीज आफिस वाराणसी, २००२।

मम्मटः, काव्यप्रकाशः (बालबोधिनीसहितः), चौखम्बा संस्कृत प्रतिष्ठान दिल्ली, २०१३।

राजशेखरः, काव्यमीमांसा(मधुसूदनीव्याख्योपेता), चौखम्बा संस्कृत सीरीज आफिस वाराणसी, १९३४।

वामनः, काव्यालङ्कारसूत्रवृत्तिः(कामधेनुसहिता), श्रीकृष्णसूरी(संशोधकः), वाणीविलासमुद्रणालयः श्रीरङ्गनगरम्, १९०९।

हेमचन्द्रः, काव्यानुशासनम्(अलङ्कारचूडामणिविवेकाभ्याम् उपेतम्)। चौखम्बा कृष्णदास एकादमी वाराणसी, २०००।

मनुसंहितायां प्रतिफलितं सांख्यतत्त्वम्

लाल्टु रुइदास[1]

शोधसारः

सांख्यदर्शनस्य तत्त्वानि मनुसंहितायां गृहीतानि इति मन्यन्ते। तथापि किञ्चित् वैषादृश्यं दृश्यते। यथा- ईश्वरकृष्णीयसांख्ये पञ्चमहाभूतानां पञ्चतन्मात्रेभ्य उत्पत्तिवर्णनम् अस्ति; मनुसंहितायां तु महत्तत्त्वात् आकाशम्, आकाशात् वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यो पृथिवी इत्येवं पञ्चभूतानाम् उत्पत्तिर्वर्णिता। किन्तु मनुसंहितायाः टीकाकारैः महत्तत्त्वात् आकाशादिक्रमेण पञ्चभूतानाम् उत्पत्तिर्वर्ण्यते। मनुसंहितायां तम इति शब्देन गुणवृत्त्या प्रकृतिर्निर्दिश्यते। ईश्वरकृष्णीयसांख्ये तामसिकाहंकारात् तन्मात्राणि, तन्मात्रेभ्यः क्रमेण पञ्चभूतानाम् उत्पत्तिः वर्णिता। किन्तु मनुसंहितायां भौतिकतत्त्वसृजने अहंकारतत्त्वस्य भूमिका न दृश्यते। मनुसंहितायां प्रकृतिः न स्वतन्त्रा, ब्रह्मेच्छया प्रकृतिना जगत् निर्मितम्। त्रिगुणात्मिका प्रकृतिः ब्रह्मणो मायारूपेण वर्ण्यते। मनुसंहितायां जीवात्मनः परमात्मनि लीनं तथा ब्रह्मत्वप्राप्तिः मुक्तिरिति कथ्यते। सांख्यदर्शने तु पुरुषस्य स्वरूपावस्था प्राप्तिः मुक्तिरिति कथ्यते। मनुसंहितायां पारमार्थिकभावेन एकात्मतत्वं दर्शितम्। किन्तु ईश्वरकृष्णीयसांख्ये अनेकात्मतत्त्वं तथा बहुपुरुषवादो दृश्यते।

कूटशब्दाः – *तमः, प्रकृतिः, पुरुषः, ब्रह्म, महत्, तन्मात्राणि, पञ्चभूतानि।*

प्रस्तावना

सांख्यदर्शनं दर्शनप्रस्थानेषु प्राचीनतमम् इति कथ्यते। सांख्यदर्शनस्य स्रष्टा महर्षिकपिलः। किन्तु परितापस्य विषयो यद् आदिकपिलस्य कापि उक्तिः कोऽपि ग्रन्थो वा इदानीं न प्राप्यते। विज्ञानभिक्षुनोक्तं- "कालार्कभक्षितं सांख्यशास्त्रं ज्ञान-सुधाकरम्(सांखप्रवचनभाष्य-भूमिका)"। अद्यापि ईश्वरकृष्णस्य सांख्यकारिकामाध्यमेन कापिलसांख्यदर्शनं जीवितम्। विद्वत्समाजे सांख्यदर्शनं निरीश्वरसांख्यदर्शनरूपेण प्रसिद्धम् अस्ति। परन्तु श्रुति-स्मृति-महाभारत-पुराणादिषु महर्षिकपिलस्य तथा सांख्यदर्शनस्य श्रद्धापूर्वकोल्लेखत्वात् तत्र मूलचेतनकारणस्य मुख्यरूपेण उल्लेखत्वात् किन्तु सांख्यकारिकायां मूलचेतनकारणस्य ईश्वरस्य वा अप्राधान्यत्वात् सांख्यदर्शनस्य पुनर्मूल्यायणस्य अवकाशः परिलक्ष्यते। अत ईदानीं लघुशोधपत्ररचनाहेतुत्वात् केवलं मनुसंहितायां प्रतिफलितं सांख्यतत्त्वम् आलोचनीयम्।

प्रकृतितत्त्वविचारः

मनुसंहितायां ब्रह्मणो जगतः सृष्टिर्वर्णिता। अनया सृष्टिप्रक्रियया सह वेदान्तस्य सृष्टिप्रक्रियायाः सादृश्यं दृश्यते। परन्तु महदादितत्वोत्पत्तिवर्णनायां सांख्यस्य सृष्टिप्रक्रियाया अनुरूपं परिलक्ष्यते। सृष्टेः प्राक् जगत् तमसि लीनम् आसीत्। तदा जगतः स्वरूपं चक्षुरादीनाम् इन्द्रियाणाम् अगोचरम्

1. Assistant Professor, Department of Sanskrit, The University of Burdwan, West Bengal

अनुमानेन अगम्यं तर्केणापि अयोग्यम् शब्दप्रमाणेन च न ज्ञेयम्। तदा जगत् प्रसुप्तिरिव स्थितम् तत् क्रियाशून्यञ्च –

"आसीदिदं तमोभूतमप्रज्ञातमलक्षीणम्।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥"(मनुसंहिता -1/5)

अस्मिन् प्रसङ्गे कुल्लुकेनोक्तं – "इदं जगत् तमोभूतं तमसि स्थितं लीनमासीत्। तमः शव्देन गुणवृत्त्या प्रकृतिर्निर्दिश्यते। तम इव तमः। यथा तमसिलीनाः पदार्था अध्यक्षेण न प्रकाश्यन्ते, एवं प्रकृतिलीना अपि भावा नावगम्यन्ते इति गुणयोगः। प्रलयकाले सूक्ष्मरूपतया प्रकृतौ लीनमासीदित्यर्थः। तथा च श्रुति- 'तम आसीत् तमसा गूढमग्रे' इति (ऋग्वेदे 10/19/7)। प्रकृतिरपि ब्रह्मात्मना अव्याकृता आसीत्।"(कुल्लुकटीका (मनुसंहिता -1/5)

कुल्लुकभट्टेन 'तमोभूतम्' इति पदे 'तमः' इति शब्देन प्रकृतिर्बोधिता। यदा तमसि वर्तमानाः पदार्था ज्ञानेनाविषयाः तदा महाप्रलयात् सृष्टेः प्राक् पर्यन्तं प्रकृतौ सूक्ष्मरूपेण लीनं जगत् न ज्ञानगोचरम् अभवत्। प्रकृतिरपि परब्रह्मणि अव्यक्तरूपेण लीना आसीत्। अतो यथा प्रकृतिरव्यक्ता तथा सृष्टेः प्राक् प्रकृतौ स्थितं जगदपि अव्यक्तम् अविज्ञेयमासीत्। मनुनानुसारेण ब्रह्मणा स्वात् शरीरात् जगत् सृज्यते –

"सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः।
अप एव ससर्जादौ तासु बीजमवासृजत् ॥" (मनुसंहिता -1/8)

स परमात्मा स्वशरीरात् विविधान् प्रजान् सृष्टिकरणार्थं प्रथममेव जलमसृजत्। कुल्लुकभट्टेन शरीरशब्देन प्रकृतिर्बोधव्या इति–"स्वात् शरीरात् अव्याकृतरूपात् अव्याकृतमेव भगवद्भास्करीयवेदान्तदर्शने प्रकृतिः तदेव च तस्य शरीरम्।"(कुल्लुकटीका(मनुसंहिता -1/8)

मेधातिथ्यनुसारेण 'तमोभूतम्' पदास्यार्थ तम इव, भूतशव्द उपमार्थे प्रयुक्तः -"तमोभूतं तम इव भूतशब्दोऽनेकार्थोऽप्युपमायां प्रयुक्तः। किं तमसा जगतः सादृश्यमत आह अप्रज्ञातम्।"(मेधातिथि (मनुसंहिता -1/5) महाप्रलयाद् अनन्तरं ब्रह्म स्वयं आविर्भूतवान्। स स्वयम्भूः स्वेच्छया शरीरं गृह्णाति। तस्य शरीरम् साधारणजीववत् न कर्मायात्तम्। छान्दोग्योपनिषदि अपि एतद् दृश्यते –"स एकधा भवति, त्रिधा भवति।"(छान्दोग्योपनिषद्- 7/26/2) सोऽव्यक्त इन्द्रियागम्यः सूक्ष्मः शाश्वतः सर्वभूतात्मा च। जगतो महाप्रलयकालीनान्धकारावस्थां दूरीकरणार्थं तस्य आविर्भाव इति। एतदर्थं तेन महदादयः सृज्यन्ते। अव्यक्ताकाशदिभूतानि प्रथममेव सूक्ष्मरूपेण तदनन्तरं स्थूलररूपेण प्रकाश्यन्ते। भूतानि स्वयं जगन्निर्माणं कर्तुम् न शक्नुवन्ति अचेतनत्वात् जडत्वात्। अतो ब्रह्मेच्छया प्रभावेण च महाभूतानि विकृत्य जगत् निर्मीयते-

"ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम्।
महाभूतादिवृत्तौजाः प्रादुरासीत् तमोनुदः ॥"(मनुसंहिता -1/6)

अत्र महदादीनाम् अव्यक्तावस्था प्रकृतिरिति। मेधातिथ्यनुसारेण 'तमोनुदः' पदस्यार्थो महाप्रलयावस्थां यो विनाशयति पुनर्जगत् सृजति च –"तमो महाप्रलयावस्थां तां नुदति विनाशयति पुनर्जगत् सृजत्यतस्तमोनुदः।"(मेधातिथि -मनुसंहिता -1/6) कुल्लुकानुसारेण 'तमोनुदः' पदस्यार्थः प्रकृतिप्रेरकः–"तथा तमोनुदः प्रकृतिप्रेरकः"(कुल्लुकटीका-मनुसंहिता -1/6) भगवद्गीतायामपि उक्तम् - "मयाध्याक्षेण प्रकृतिः सूयते सचराचरम्।" (श्रीमद्भगवद्गीता- 9/1)

मनुसंहितायां क्वचित् क्वचित् दृश्यते यत् ब्रह्मणा अभिध्यानपूर्वकं प्रथमं जलं सृष्टम्– "स परमात्मा नानाविधाः प्रजाः सिसृक्षुरभिध्याय आपोजायन्तामित्यभिध्यानमात्रेण अप एव ससर्ज।"(कुल्लुकटीका-मनुसंहिता-1/8) ब्रह्मणा जलं सृष्टिरनन्तरं महदादितत्त्वक्रमेण जगत्

सृष्टं– "आदौ स्वकार्यभूमिब्रह्माण्डसृष्टेः प्राक् अपां सृष्टिश्चेयं महदहंकारतन्मात्रक्रमेण बोद्धव्या। महाभूतादिव्यञ्जयन् इति पूर्वम् अभिध्यानात्, अनन्तरमपि महादादिसृष्टेर्वक्ष्यमानत्वात्।"(कुल्लुकटीका-मनुसंहिता-1/8) महादादिक्रमेण सृष्टिप्रक्रियावर्णनायां मनुः सांख्यमतालम्बी अभवत् इति मन्यते। अपि च अभिध्यानपूर्वकं ब्रह्मणा सृष्टिरित्योक्तानुसारेण वेदान्तमतं गृह्यते एतदपि मन्यते। वेदान्तदर्शने ब्रह्मणः तन्मात्रादिक्रमेण सृष्टिः उक्ता- *"तदेक्षत बहुस्यां प्रजायेयेति, सोऽकामयत बहुस्यां प्रजायेयेत्यादि-श्रुतेः। तत्र आकाशादीनि पञ्चभूतान्यपञ्चीकृतानि तन्मात्रपदवाच्यान्युत्पद्यन्ते। तत्र आकाशास्य शब्दो गुणः, वायोस्तु शब्दस्पर्शौ, तेजस्तु शब्दस्पर्शरूपाणि अपां शब्द-स्पर्श-रूप-रसाः, पृथिव्यास्तु शब्द-स्पर्श-रूप-रस-गन्धाः।"(वेदान्तपरिभाषा)*

महदादितत्त्ववर्णना

सांख्यदर्शनं प्राचीनतमम्। बहुविधानि वेदान्तमतानि सांख्यसम्मतानि। अतो मनुनोक्तसृष्टिप्रक्रियया सह सांख्यस्य तथा सांख्यसम्मतवेदान्तस्य पार्थक्यं नास्ति। ईश्वरकृष्णीयसांख्ये स्पष्टरूपेण मूलचेतनकारणं ब्रह्मा नोक्तम्। तत्र प्रकृतिरेव मूलकारणम्। वेदान्ते प्रकृतिः माया भवति। ब्रह्मेच्छया प्रकृतेर्जगत् सृष्टम्।

ब्रह्मा अहर्निशस्यान्ते प्रसुप्तात् जागरित्वा सदासदात्मकं मनः सृजनकार्ये नियुक्तं करोति–

"तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते।
प्रतिबुद्धश्च सृजति मनः सदसदात्मकम्॥"(मनुसंहिता -1/74)

सृजनकार्ये 'मनः सृष्टिः' मनोनियुक्तिरिति कथ्यते -

"सृष्ट्यर्थं मनोनियुक्तिरेव मनः सृष्टि" (कुल्लुकटीका-मनुसंहिता-1/74)।

मनुसंहितायां यत् मनः तदेव सांख्ये महत्तत्त्वमिति मन्यते। ब्रह्मा महाप्रलायादनन्तरं सृष्ट्यादौ परमात्मरूपेण महदादितत्त्वानि जगत्सृष्ट्यर्थं सृजति (सांख्य दर्शन, भूपेन्द्रनाथ आचार्य्य,. 37)। मनः अर्थात् महत्तत्वं ब्रह्मेच्छया जगत्सृष्ट्यर्थं प्रवृत्तं भवति। ततो मनसो महत्तत्त्वात् वा शब्दगुणकम् आकाशम् उत्पद्यते-

"मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया।
आकाशं जायते तस्मात् तस्य शब्दं गुणं विदुः॥"(मनुसंहिता -1/75)

आकाशात् वायुरुत्पद्यते। स गन्धवहः पवित्रो बलवान् स्पर्शगुणवानिति मनुना कथ्यते –

"आकाशात्तु विकुर्वाणात् सर्वगन्धवहः शुचिः।
बलवान् जायते वायुः स वै स्पर्शगुणो मतः॥"(मनुसंहिता -1/76)

वायोरग्निरुत्पद्यते। रूपगुणोऽग्निः स्वप्रकाशकः सर्वप्रकाशकः तमोनाशक इति मनुना । उच्यते– "वायोरपि विकुर्वाणाद् विरोचिष्णु तमोनुदम् ।
ज्योतिरुत्पद्यते भास्वत् तद्रूपगुणमुच्यते॥"(मनुसंहिता -1/77)

तेजस आप उत्पद्यन्ते। ताश्च रसगुणयुक्ताः। अद्भ्यो गन्धगुणा पृथिवी जायते। सा गन्धगुणा इति मनुनोक्तं –

"ज्योतिषश्च विकुर्वाणदापो रसगुणाः स्मृताः।
अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः॥"(मनुसंहिता -1/78)

मनुना महत्तत्त्वात् आकाशम् आकाशात् वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यो पृथिवी इत्येवं पञ्चभूतानाम् उत्पत्तिर्वर्णिता। किन्तु मनुसंहितायाः टीकाकारैः महत्तत्त्वात् आकाशादिक्रमेण पञ्चभूतानाम् उत्पत्तिर्वर्ण्यते।

कुल्लुकभट्टेनोक्तं यत् प्रकृतेर्महदादिक्रमेण जगत् सृष्टिः, भास्करीयवेदान्तदर्शनेऽपि तद् दृश्यते।

अव्यक्तावस्था एव प्रकृतिः। सत्त्वरजस्तमोगुणानां साम्यावस्था प्रकृतिः। प्रकृतिजातं प्रथमं तत्त्वं महत्-तत्त्वम्। अव्याकृतस्य अभिमानात्मकं तत्त्वम् अहंकारतत्त्वम्, आकाशादिपञ्चमहाभूतानां सूक्ष्मोपादानानि एव पञ्चतन्मात्राणि-"ननु अभिध्यानपूर्वकसृष्ट्यभिधानात् वेदान्तसिद्धान्त एव मनोरभिमत इति प्रागुक्तं, तन्न संगच्छते। इदानीं महदादिक्रमेण सृष्ट्यभिधानात् वेदान्तदर्शने परमात्मन एव आकाशादिक्रमेण सृष्टिर्व्यक्ता। तथा च तैत्तिरीयोपनिषद् -तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः, आकाशाद् वायु र्वायोरग्निः,अग्नेरापः,अद्भ्यः पृथिवीति (२/१/३)। उच्यते प्रकृतितो महदादिक्रमेण सृष्टिरिति भगवद्भास्करीयवेदान्तदर्शनेऽप्युपपद्यते इति तद्विदो व्याचक्षते। अव्याकृतं एव प्रकृतिरिष्यते; तस्य च सृष्ट्युन्मुखत्वं सृष्ट्याद्यकालयोगरूपं, तदेव महत्तत्वं, ततो बहुस्यामित्यभिमानात्मके क्षणकालयोगित्वमव्याकृतस्याहंकारतत्त्वम्। अव्याकृतगुणत्वेऽपि सत्त्वरजस्तमसां सर्वाणि त्रिगुणानीत्युपपद्यते। भवतु वा सत्त्वरजस्तमः समतारूपैव मूलप्रकृतिर्भवन्तु च तत्त्वान्तराण्येव महदहंकारतन्मात्राणि, तथापि प्रकृतिब्रह्मणोऽनन्या इति मनोः स्वरसः" (कुल्लुकटीका-मनुसंहिता-1/15)।

मानवेन्दु-वन्द्योपाध्यायेन महाभागेणापि पञ्चभूतविषये यत् महत्तत्त्वात् आकाशं जायते आकाशस्य उत्पत्त्यनन्तरं महत्तत्त्वं विकृत्य वायुरुत्पद्यते। वायोरुत्पत्त्यनन्तरं विकृतमहत्तत्त्वात् तेज उत्पद्यते। तेजस उत्पत्त्यनन्तरं विकृतमहत्तत्त्वात् आपः उत्पद्यन्ते। जलस्य उत्पत्त्यनन्तरं विकृतमत्तत्त्वात् भूमिरुत्पद्यते (मनुसांहिता,मानवेन्दु-वन्द्योपाध्यायः- 38)।

ईश्वरकृष्णीयसांख्ये तामसिकाहंकारात् तन्मात्राणि, तन्मात्रेभ्यः क्रमेण पञ्चभूतानाम् उत्पत्तिः वर्णिता। किन्तु मनुसंहितायां भौतिकतत्त्वसृजने अहंकारतत्त्वस्य भूमिका न दृश्यते। तत्र यत् महत्तत्त्वं प्राप्यते तद् सांख्यवद् मूलप्रकृतेः अव्यवहितपरवर्त्ती तत्त्वम् इति अस्माकं मतम्। महत्तत्त्वं गुणत्रयस्य क्षोभसञ्जाततत्त्वम्। त्रिगुणानां साम्यावस्था प्रकृतिरिति सांख्यमतम्।

गुणसाम्यकाले किमपि तत्त्वं न सृष्टम्। किन्तु पुरुषसंयोगेन प्रकृतौ यदा क्षोभः सञ्जायते तदा प्रथममेव महत्तत्त्वम् उत्पद्यते। एवं ब्रह्मेच्छया त्रिगुणेषु क्षोभः सञ्जायते, क्षोभसमृद्धगुणत्रयम् महत्तत्त्वम् इति मन्यते। अतो गुणत्रयम् विकृत्य यदा शब्दगुणप्रधानं भवति तदा आकाशम् उत्पद्यते। गुणत्रयं विकृत्य यदा स्पर्शगुणप्रधानं भवति तदा वायुरुत्पद्यते। गुणत्रयं विकृत्य यदा रूपगुणप्रधानं भवति तदा तेज उत्पद्यते। गुणत्रयं विकृत्य यदा रसगुणप्रधानं भवति तदा जलम् उत्पद्यते। गुणत्रयं विकृत्य यदा गन्धगुणप्रधानं भवति तदा पृथिवी उत्पद्यते। अत्र सूक्ष्मशब्दादिगुणानां क्रमेण यत् सूक्ष्माधारानि पञ्चतन्मात्राणि इति अस्माकम् अभिमतम्। अन्यत्र जगत् सृष्टिनिरूपणे मनुनोक्तं-

"तेषामिदन्तु सप्तानां पुरुषाणां महौजसाम्।
सूक्ष्माभ्यो मूर्तिमात्राभ्यः सम्भवत्यव्ययाद्व्ययम्॥"(मनुसंहिता -1/19)

तेषामिति महदहंकारतन्मात्राणां सप्ततत्त्वानां सूक्ष्मतन्मात्रेभ्यो जगत् सृज्यते। अत्र यथा सप्तकारणानि तथा सांख्येऽपि सप्तकारणानि दृश्यन्ते-"प्रकृतिविकृतयः सप्त" (सांख्यकारिका 3)।

आकाशादि पञ्चभूतेषु प्रत्येकभूतं पूर्वभूतस्य गुणं गृह्णाति –

"आद्याद्यस्य गुणत्वेषामवाप्नोति परः परः।
यो यो यावतिथश्चैषां स स तावद्गुणः स्मृतः॥" (मनुसंहिता -1/20)

यथा आकाशस्य गुणः शब्दः, वायोः गुणो शब्दस्पर्शौ, तेजसो गुणाः शब्दस्पर्शरूपाणि, अपां गुणाः शब्दस्पर्शरूपरसाः, पृथिव्या गुणाः शब्दस्पर्शरूपरसगन्धाश्चेति2। युक्तिदीपिकायामपि एतद्

2 आकाशस्य शब्दो गुणः, वायोः शब्दस्पर्शौ, तेजसो शब्दस्पर्शरूपाणि, अपां गुणाः शब्दस्पर्शरूपरसाः, भूमेः शब्दस्पर्शरूपरसगन्धाः। कुल्लुकटीका(मनुसंहिता-1/20)

प्राप्यते।

मोक्षः

मनुसंहितानुसारं संयमः, तपः, अहिंसा, आत्मज्ञानं, इन्द्रियसंयमः, गुरुभक्तिश्च षट् मोक्षसाधनम्-

"वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणाञ्च संयमः।
अहिंसा गुरुसेवा च निःश्रेयसकरं परम्॥"(मनुसंहिता- 12/83)

ज्ञानेषु आत्मज्ञानं श्रेष्ठम्; यतोऽस्मात् साक्षात् मोक्षो भवति-

"सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम्।
तद्ध्यग्रं सर्वविद्यानां प्राप्यते ह्यमृतं ततः॥"(मनुसंहिता- 12/85)

वेदाभ्यासादिकर्म परमात्मोपासनाया अङ्गीभूतमिति-

"वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः।
अन्तर्भवन्ति क्रमशस्तस्मिंस्तस्मिन् क्रिया विधौ॥"(मनुसंहिता- 12/87)

मनुसंहितानुसारं परमात्मा जीवात्मत्वेन अवस्थानं करोति। परमात्मा सर्वेषु भूतेषु संस्थितः। अतो यो ज्ञानी सर्वलोकान् आत्मनि सर्वलोकेषु आत्मानं पश्यन् सर्वकर्मफलं ब्रह्मणि समर्प्य निष्कामभावेन शास्त्रविहितसंस्कारकर्माणि करोति स ब्रह्मत्वं प्राप्नोति। मनुमतेन ब्रह्मत्वप्राप्तिः मुक्तिरिति-

"सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति॥"(मनुसंहिता- 12/91)

अतः सांख्यदर्शन-मनुसंहिता-उभयोः मतेन आत्मज्ञानं मोक्षसाधनं भवति। मनुमते तु ब्रह्मत्वप्राप्तिः मुक्तिः; सांख्यदर्शनेन तु पुरुषस्य निर्गुत्वेन स्वरूपावस्था प्राप्तिः मुक्तिरिति उक्तम्। मनुसंहितायां पारमार्थिकभावेन एकात्मतत्वं दर्शितम्। किन्तु ईश्वरकृष्णीयसांख्ये अनेकात्मतत्त्वं दृश्यते।

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पुरुषार्थानामुत्सनिरूपणम्

डा. वाणेश्वरजाना[1]

विषयसार*:*

प्राणिभि: परिपूर्णमिदं जगत् ।तत्र तेषु मनुष्य: श्रेष्ठ:। परमब्रह्मणा विनिर्मिते अस्मिन् विश्वे मनुष्याणां भिन्नत्वस्य कारणमपि भगवता निर्धारितम्। पुरुषार्थ: खलु वुद्धिमतां मनुष्याणां भिन्नत्वकारणम्। अयं पुरुषार्थश्चतुर्विध: धर्मार्थकाममोक्षभेदेन। तत्र धर्म: खलु धारक:। जगत: धारक:। वस्तुत: धर्मो नियमस्य नामान्तरमेव। अर्थपदेन जागतिकविषया बोध्यन्ते। जगत: यानि कान्यपि प्रयोजनसाधकानि, तान्यर्थपदवाच्यानि। प्रवृत्तिमूलकपुरुषार्थ: काम:। कामवशादेव जगन्निर्माणम्। एवञ्चान्तिमे एतेषां त्रयाणां य: फलभूत:, स खलु परमपुरुषार्थ: मोक्ष:। परन्तु कुत्रायं पुरुषार्थ: निहितोऽस्ति ? वेदादीनि शास्त्राणि पुरुषार्थानामुत्सस्वरूपाणि। वेदे यद्यपि पुरुषार्थानां बीजं निहितमासीत्, परन्तु तस्य बीजस्य विकाश: परवर्तिकालेऽभवत्, येषां वर्णनमस्मिन् प्रबन्धे संक्षेपेण यथामत्युपस्थाप्यते।

मूलपदानि- *पुरुषार्थ:, धर्म:, अर्थ:, काम:, मोक्ष: इत्यादीनि।*

अखिलवैचित्र्यात्मके विश्वेऽस्मिन् मनुष्या: खलु विचारबुद्धिशीलजीवा:। तेषु पुन: वयं भारतीया: सर्वदा आध्यात्मवादस्य प्रत्ययिन:। अतो विचारशीलानामस्माकं भारतीयानां जीवने पुरुषार्थानां प्रभूतं गुरुत्वमस्ति। मानवजीवनस्य सार्विकविकाश: पुरुषार्थाद् भवति इति सर्वै: मन्यते। अतो भारतीयमनीषायां पुरुषार्थो हि चरमप्रतिपाद्यरूपेण विवेचित:। तस्मादस्माकं विविधशास्त्रादिषु साहित्यादिषु च ग्रन्थेषु पुरुषार्थलाभ एव हि मूललक्ष्यरूपेण निर्धारित:। पुरुषार्थोऽस्माकं जागतिकेन कर्मणा सह पारलौकिककर्मणां योगसाधनं करोति। कर्मानुसारं फलं भुङ्क्ते मनुष्य:। अतो जन्मन: परं जगति यस्य यद्दृशं कर्म, तदनुसारं स फलं लभते। पुरुषार्थ: स एव विषय:, य: पुरुषं सम्यक् कर्मद्वारा मृत्यो: परं सम्यक्क्षेत्रे प्रेरयति। धर्मलाभद्वारा तथा तदनुसारमर्थकामयो: लाभेन मोक्ष: प्राप्यते नरै:, एवञ्च प्रारब्धकर्मणां क्षये यदा ते परलोकं गच्छन्ति,तदा परमात्मना सह सायुज्यं लभन्ते।

साधारणव्युत्पत्त्या पुरुषाणामर्थ: खलु पुरुषार्थ इति षष्ठीतत्पुरुषसमासेन पदमिदं सिद्धम्। अर्थ्यते यत्तत् इति विग्रहे (अर्थ+घञ्) अर्थशब्दो निष्पन्न:। अत्र अर्थशब्द: प्रयोजनार्थक:। अमरकोषे उक्तम्- "अर्थोऽभिधेयरैवस्तुप्रयोजननिवृत्तिषु (अमर.पृ.२१९)।" अत: पुरुषस्य प्रयोजनं हि पुरुषार्थ: (श.क.द्रु.भाग ३.पृ.१९६।)।पुरुषाणामर्थ: पुरुषार्थ:, अथवा पुरुषै: अर्थ्यते प्रार्थ्यते इति पुरुषार्थ:। अस्माकं वेदोपनिषदादि-प्राचीनशास्त्रेषु तथा तत्परवर्तिसंस्कृतवाङ्मयेषु चत्वार: पुरुषार्था: स्वीकृता:। धार्मार्थकाममोक्षा:। अस्माकं भारतीयसंस्कृतौ सर्वविषयाणां

1. सहकारि-अध्यापक:, संस्कृतविभाग:, गडवेता-महाविद्यालय:, गडवेता, पश्चिममेदिनीपुरम्, Email- bapansaskrit@gmail.com mob- 8159868097

मूलाधारो खलु वेद:। किन्तु वेदे एतेषां वर्णनं भिन्नभावेन कृतम्। तत्र पुरुषार्थ इति पदस्य तथा चतुर्वर्ग इति पदस्य व्यवहार: न दृश्यते। परन्तु जीवनधारणस्य माननिर्धारणकाले एतेषां चतुर्वर्गाणामेव वर्णनं परिलक्ष्यते।

जगत्सृष्टे: रहस्यं वेदे निहितमस्ति। नासदीयसूक्ते उक्तं जगत्सृष्टे: प्राक् तत्र नासीत् किमपि। प्रलयकाले काम: खलु परमतत्त्वमधिकृतवान्। "कामस्तदग्रे समवर्तताधि (ऋ.वे.१०.१२९.४)।" ईश्वरेण तस्येच्छावशात् स्वशरीराद् जगन्निर्माणं कृतम्। स यद्यपि एक: तथापि बहु: अभवत्। "एकं सद्विप्रा बहुधा वदन्ति"(ऋ.वे.१०.९०.३) ऋग्वेदस्य पुरुषसूक्ते भगवत: शरीरात् खलु सर्वविषयाणां निर्माणस्य वर्णनमस्ति। पुन: ऋग्वेदस्य यमयमीसंवादसूक्ते संसारसृजनार्थं कामस्य उल्लेखो दृश्यते। तत्र यमं प्रति यम्या उक्तौ कामभाव: स्पष्ट: (ऋ.वे.१०.१०.१,३,६)। पुरुषस्य जीवनधारणाय जागतिकविषयाणामावश्यकतास्ति। योऽर्थपदवाच्य:। यस्य वर्णनं विविधसूक्तेषु उपनिषदादिषु च स्पष्टम्। कठोपनिषदि प्रेयस: वर्णनद्वारार्थस्य नूनता प्रतिपादिता (कठो. १.२.२)। पुन: "न वित्तेन तर्पनीयो मनुष्यो"(तदेव १.१.२७) इत्यादिमन्त्रेऽर्थस्य स्वरूपं प्रतिपादितम्। अथर्ववेदस्य पृथिवीसूक्ते पृथिवी सर्वधनस्याश्रयरूपेण तथा भरणपोषणयो: कारणरूपेण वर्णिता। "विश्वम्भरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशानी"(अथ.१२.१.६) जगत: परिचालनार्थं नियमस्यावश्यकता भवति। य: खलु जगत्परिचालयति स धर्म:। वेदे धर्मोऽनुशासनस्य नामान्तरमासीत् (ऋ.वे.१.१२.१८, ५.२६.६, ८.४३.२४)। तत्र ऋतशब्दस्य प्रयोग: धर्मार्थे कृत:। "ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत।" (१०.१९०.१) धर्मपदस्योल्लेख: पुरुषसूक्ते क्लीवलिङ्गे कृत:। तत्रोक्तं "तानि धर्माणि प्रथमान्यासन् (१०.९०.१६)।" पुन: का कथा मोक्षस्य। वेदे सर्वत्रैव मोक्षस्य तत्त्वं प्रतिपादितम्। आरण्यकोपनिषदादिकं तस्य प्रमाणभूतम्। यत्र ब्रह्मतत्त्वमेवालोचितम्। एवम्भावेन वेदे धर्मार्थकाममोक्षाणां वर्णनं स्पष्टम्। अत: कथितुं शक्यते यदपरसर्वविषयवत् पुरुषार्थानामुत्सोऽपि वेद एव। पुरुषार्थानां बीजं वेदे एव निहितमस्ति। तत्र यद्यपि पुरुषार्थपदस्याथवा चतुर्वर्गपदस्योल्लेख: न दृश्यते, तथापि वेदस्य मूलतत्त्वं खलु एतेषु चतुर्विधेषु निहितमस्तीति नास्ति संशय:।

स्मृतिशास्त्रेष्वपि चतुर्वर्गस्य वर्णनं स्पष्टम्। वेदे निहितस्य धर्मादीनां बीजस्य विकाश: स्मृतिशास्त्रेऽभवत्। स्मृतिशास्त्रकारेषु मनो: प्राथम्यम्। मनुना तस्य मनुसंहिताया: सप्तमाध्याये राज्ञ: कर्तव्यालोचनावसरे उक्तं राजा सर्वदालब्धवस्तुनो लाभार्थं प्रचेष्टां कुर्यात्। तत: लब्धवस्तु रक्षेत्, लब्धधनं वर्द्धयेदेवञ्च तत: सत्पात्रे निक्षिपेत्। एवम्भावेन चतुर्विधकर्मणामुल्लेखं कृत्वा उच्यते यत् पुरुषार्थलाभाय एतानि कर्माणि साधनभूतानि। "एतच्चतुर्विधं विद्यात्पुरुषार्थप्रयोजनम् (मनु.७.१००)।" तत्रोक्तं येऽर्थकामयो: नासक्तास्तेषामेव धर्मस्य प्रकृतज्ञानं भवति। एवञ्च तत्र धर्मासक्तानां समीपे वेद: श्रेष्ठप्रमाणभूत: (२.१३)। पुरुषार्थानां प्रकर्षताविषयेऽपि मतभेदो दरीदृश्यते। केचन कामस्य हेतु: इति मत्वा धर्मार्थयो: श्रेष्ठत्वं स्वीकुर्वन्ति, पुन: केचन सुखस्य साधनत्वात् अर्थकामयो: प्राधान्यं स्वीकुर्वन्ति। कैश्चन धर्मस्य श्रेष्ठता स्वकृता। कैश्चन पुनरर्थस्यैव प्रकर्षत्वं स्वीकृतम्। परन्तु मनुमते पुरुषार्थरूपेण एतत्त्रिविधमेव परस्परमविरोधेन श्रेष्ठमिति।

"धर्मार्थावुच्यते श्रेय: कामार्थौ धर्म एव च।
अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थिति:॥"(२.२२४)

याज्ञवल्क्यसंहितायां याज्ञवल्केन धर्मार्थकाममोक्षाणां वर्णनं कृतम्। तत्राचाराध्यायस्य प्रथमश्लोकस्य धर्मपदस्य व्याख्यायां मिताक्षराटीकायामुक्तं यदिदं शास्त्रं खलु धर्मार्थकाममोक्षाणां

प्रतिपादकम्। अत्र धर्मपदं धर्मस्य प्रधान्यप्रतिपादनार्थमुक्तम्।"तत्र यद्यपि धर्मार्थकाममोक्षाः शास्त्रेणानेन प्रतिपाद्यन्ते, तथापि धर्मस्य प्राधान्याद्धर्मग्रहणम् (मि. टी.१.१)।"

रामायणमहाभारतयोः युगे पुरुषार्थचतुष्टयस्य विस्तारः अधिकरूपेणाभवत्। महाभारते व्यासदेवेन स्वयमेव भणितं यत् धर्मार्थकाममोक्षाणामेव वर्णनमत्र महाभारतेऽस्ति। यत्किमपि महाभारतेऽस्ति तत्सर्वमस्त्यपरशास्त्रेष्वपि। परन्तु यो विषयोऽत्र नास्ति, स विषयो नास्ति कुत्रापि।

"धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित्॥" (महा.१.६२.५३)

पुनः शान्तिपर्वणि पुरुषार्थापेक्षया दैवस्य श्रेष्ठत्वं प्रतिपाद्यते। तत्र युधिष्ठिरस्य प्रश्नस्योपरि भीष्मेणोक्तं-

"दैवं पुरुषकारेण को को वारयितुमर्हति।
दैवमेव परं मन्ये पुरुषार्थो निरर्थकः॥"(३.१७९.२७)

धर्मार्थकामविषये शान्तिपर्वण्यप्युक्तं यत् त्रिवर्गाणामर्जने दोष आपतति। तत्र प्रायशो धर्मे फलस्य लोभः, अर्थस्योपयोगे समस्या, एवञ्च कामे मोहोत्पादनमित्येतद्भावेन त्रिवर्गो दोषयुक्तो भवति।

"अपध्यानमलो धर्मो मलोऽर्थस्य निगूहनम्।
सम्प्रमोहमलः कामो भूयस्तद्गुणवर्द्धितः॥"(१२.१२३.१०)

एवम्भावेन महाभारस्य शान्तिपर्वणः त्रयोविंशत्यधिकं शततममध्यायं परिव्यप्य भीष्मयुधिष्ठिरयोः प्रश्नोत्तरमाधमेन धर्मार्थकामानां स्वरूपं प्रतिपादितम्।

रामायणे वाल्मीकिनापि एतेषामुल्लेखः कृतः। अयोध्याकाण्डे कुशलप्रश्नद्वारा भरताय राजनीतिज्ञानप्रदानकाले भगवता रामेण त्रिवर्गाणामपि ज्ञानं प्रदत्तम्।

"कच्चिदर्थेन वा धर्ममर्थं धर्मेण वा पुनः।
उभौ वा प्रीतिलाभेन कामेन न विबाधसे॥"(२.१००.६२)

वस्तुतः समयानुसारं यथार्थभावेन एतेषां धर्मार्थकामरूपाणां त्रिवर्गाणां सेवनं करणीयम् (२.१००.६३)।एवम्भावेन त्रिवर्गेण सह मोक्षस्यापि तत्र वर्णनमस्ति।

दर्शनशास्त्रे पुरुषार्थपदस्योल्लेखः स्पष्टतया कृतः। सांख्यदर्शनस्य प्रथमसूत्रे एव पुरुषार्थपदस्योल्लेखो दृश्यते। यत्रास्यार्थो मोक्षः।"अतः त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः (सा.सू.१.१)।" परवर्तिकाले सांख्यकारिकायामपि पुरुषार्थपदस्योल्लेखः दृश्यते "पुरुषार्थमिदं गुह्यम् (सां.का.६९)।" योगशास्त्रे भोगार्थे तथापवर्गार्थे पुरुषार्थपदं गृहीतम्। तत्र "पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति (योग. ४.३४)।" इत्यस्य सूत्रस्य पुरुषार्थशून्यानामिति पदस्य व्याख्याप्रसङ्गे व्यासभाष्ये उक्तं "कृतभोगापवर्गाणां पुरुषार्थशून्यानां यः प्रतिप्रसवः कार्यकारणात्मनां गुणानां तत् कौवल्यम् (यो.व्या.भा. ४.३४)।" अत्र कथितुं शक्यते यत् भोगोऽर्थादानन्दः, य आनन्दः त्रिवर्गाणां फलभूतः। अतो योगशास्त्रे पुरुषार्थपदं त्रिवर्गेण सह मोक्षस्य द्योतकम्।

विविधपुराणे पुरुषार्थानामालोचनं वैशद्येन परिलक्ष्यते। पुराणस्य युगे पुरुषार्थरूपो वृक्षः परिपूर्णतां प्राप्नोति। धर्मार्थकाममोक्षाः खलु चतुर्विधपुरुषार्था इत्यस्य विषयस्योल्लेखः अग्निपुराणेऽस्ति। "धर्मार्थकाममोक्षाश्च पुरुषार्थोदाहृताः (न्या.को. पृ.५०८)।" एतेषां

चतुर्विधपुरुषार्थानां पालनं मनुष्याणामावश्यकम्। कूर्मपुराणे उक्तं चतुर्विधपुरुषार्थेषु धर्माथौ साधनरूपौ एवञ्च काममोक्षौ साध्यरूपौ। एते मिलित्वा चत्वार: पुरुषार्था:। येषां पालनं भगवत्पदस्य साधकं भवति (कूर्म. २.५९)। श्रीमद्भागवतमहापुराणे पुरुषार्थवाधकानां विषयाणामुल्लेखं कृत्वा उक्तं यो जनो मोक्षमिच्छति तस्य कृते पुरुषार्थवाधकानां पदार्थानां परित्याग: करणीय:।

"न कुर्यात्कर्हिचित्सङ्गं तमस्तीव्रं तितीरिषु:।
धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम्॥"(श्रीमद्भा. ४.२०.३४)

भागवतमहापुराणे पुरुषार्थलाभस्य सरलमार्गरूपेण भगवत: पादसेवनस्योल्लेख: क्रियते। "धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेय आत्मन:" (४.८.४१) एवम्भावेन सर्वेषां पुराणानामपि मूललक्ष्यरूपेण पुरुषार्थानामेवोल्लेख: दृश्यते।

परवर्तिसमये लौकिकसंस्कृतसाहित्ये पुरुषार्थानां विकाश: सम्पूर्णतयाभवत्। तत्र यथा कौटिल्यस्यार्थशास्त्रस्य तथा वात्स्यायनस्य कामसूत्रस्य रचनाभवत्, तथैव विविधानि महाकाव्यान्यपि विरचितानि। यत्र पुरुषार्थानामलोचनं वैशद्येन कृतम्। रघुवंशानुसारं चतुर्वर्गस्योत्पत्ति: भगवत एवाभवत्।

"चतुर्वर्गफलं ज्ञानं कालावस्थाश्चतुर्युगम्।
चतुर्वर्णमयो लोकस्त्वत्त: सर्वं चतुर्मुखात्॥"(रघु. १०.२२)

दशरथस्य चत्वार: पुत्रा: आसन्। ये खलु धर्मार्थकाममोक्षाणां चतुर्वर्गाणामवताररूपा अभवन् रघुवंशे (१०.८५)। पुन: किरातार्जुनीयस्य प्रथमसर्गे उक्तं दुर्योधनस्य त्रिगण: परस्परं न वाधते- " न वाधतेऽस्य त्रिगण: परस्परम्" (किरा. १.११)। शिशुपालवधस्याष्टमसर्गेऽर्थस्य कुफलं प्रतिपादितम्। तत्रोक्तं यो विशेषविषयमिच्छति स औचित्यस्य विचारं न करोति। "औचित्यं गणयति को विशेषकाम: (शिशु. ८.१०)।" नैषधचरितेऽपि चतुर्वर्गलाभस्य कारणरूपेणेश्वर: कथित:। नलस्य भक्तिं दृष्ट्वा उच्यते यदि कोऽपि नलस्य भक्त्या शतभागस्यैकभागमपि करोति स चतुर्वर्गपुरुषार्थं प्राप्तुं शक्नोति।

"फलसोमां चतुर्वर्गं यच्छतांशोऽपि यच्छति।
नलस्यास्मदुपघ्ना सा भक्तिर्भूतावकेशिनी॥"(नैष.१७.१४१)

एवम्भावेन लौकिकसंस्कृतसाहित्यस्य प्रत्येकमंशे पुरुषार्थानामालोचनं स्पष्टम्। मनुष्याणां मुख्यप्रयोजनभूता एते चत्वार: पुरुषार्था:। हितोपदेशे उक्तं यस्य समीपे एतेषु चतुष्टयेषु एकोऽपि नास्ति, तस्य जन्म निरर्थकम्।

"धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते।
अजागलस्तनस्येव तस्य जन्म निरर्थकम्॥"(हितो. १.२६)

अतोऽस्माकं भारतीयसभ्याताया: प्रतिक्षेत्रमेतेषां प्रतिष्ठा दृश्यते। संस्कृतवाङ्मयस्य सर्वत्र एतेषां पुरुषार्थानां प्रतिष्ठा परिलक्ष्यते। एतेषां सम्पादनस्य क्षमता केवलं पुरुषस्य मध्ये अस्ति। अपरे जीवा पुरुषार्थानां सम्पादने समर्था न भवन्ति। यत: केवलं पुरुष एवास्य सम्पादने समर्थोऽतोऽस्य नाम पुरुषार्थ इति।

अत्र प्रश्नो भवितुं अर्हति यत् पुरुषपदेन यदि केवलं पुरुषो गृह्यते तर्हि किं नारीणामस्मिन् पुरुषार्थे नास्त्यधिकार:? इति जिज्ञासायामुच्यते पुरं –शरीरम्, पुरि (शरीरे) शेते य: स पुरुष इति व्युत्पत्त्यनुसारमत्र पुरुषपदेन आत्मा बोध्यते (पु.च. पृ.५)। तदा पुरुषस्य(आत्मन:) अर्थ:, एवम्भावेन यदि विश्लेषणं क्रियते तर्हि पुरुषार्थपदेन यथा पुरुषाणां तथा नारीणामपि बोध:। अत:

पुरुषार्थलाभे नारीपुरुषयोरुभयोरेव समान गतिः।

पुनरयं प्रश्नो भवितुमर्हति कथं मनुष्याः केवलं पुरुषार्थलाभे समर्थाः? न तु अपरे जीवाः? इति जिज्ञासायामुच्यते भगवता ब्रह्मणा जगत्सृजनकाले विविधयोनौ विविधजीवानां सृजनं कृतम्। परन्तु तेन स स्वयमपि प्रसन्नो नाभवत्। यतः तेषां जीवानां मध्ये कोऽपि आत्मसाक्षात्कारे समर्थो नासीत्। तदा बहुचिन्तनानन्तरं स मनुष्यशरीरमसृजत्। भागवतमहापुराणे भगवता कृष्णेनापि अस्य विषयस्य वर्णना कृता।

"सृष्ट्वा पुराणि विविधान्यजयात्मशक्त्या
वृक्षान् सरीसृपपशून् खगदंशमत्स्यान्।
तैस्तैरतुष्टहृदयः पुरुषं विधाय
ब्रह्मावलोकधिषणं मुदमाप देवः॥"(श्रीमद्भा. ११.०७.२२)

भागवते भगवता स्वयमेव भणितं यत् स स्वयं द्विपद-चतुष्पदविशिष्टानां प्राणिनां निर्माणं कृतम्। तेषु मनुष्या एव श्रेष्ठाः। अतो मानवशरीरं प्राप्य विविधोपायद्वारा परमब्रह्मलाभस्य पन्था चिन्तनीयः। य एतन्न करोति स कस्मिन्नपि योनौ जन्म प्राप्य शान्तिं न प्राप्नोति।

"लब्ध्वेह मानुषीं योनिं ज्ञानविज्ञानसम्भवाम्।
आत्मानं यो न बुद्ध्येत न क्वचिच्छममाप्नुयात्॥"(११.१६.५८)

धर्मार्थकाममोक्षाः इत्येतेषां पुरुषार्थानां क्रमोल्लेखेऽपि कारणमस्ति। चर्तुवर्गेषु सर्वदा पूर्वापेक्षयोत्तरस्य प्राधान्यं वर्तते। कुतः ज्ञातमिति जिज्ञासायामुच्यते -धर्मार्थौ खलु साधनरूपौ। तयोः साध्यौ काममोक्षौ। धर्मो मुख्यरूपेण मोक्षस्य साधकः, पुनः कामपूर्तयेऽर्थस्यैव प्राधान्यम्। साध्यस्यालोचनायाः पूर्वं साधनस्योल्लेख आवश्यकः। अतः प्रथमे धर्मार्थयोरुल्लेखो विहितः। ततः काममोक्षयोः। तयोः काममोक्षयोः पुनः मोक्षस्य प्रकर्षात् कामात्परं तस्योल्लेखो भवति। अत्र प्रश्नो भवति, कामाद्मोक्षस्य प्रकर्षात्, तस्य मोक्षस्य साधनभूतस्य धर्मस्य प्रकर्षातिशयादर्थात्परं धर्मस्योल्लेखः करणीयः। कथमर्थात्प्राक् धर्मस्योल्लेखः क्रियते? अत्रोच्यते सुखसन्निकृष्टतरत्वमत्र कारणम्। धर्मापेक्षया अर्थः सुखस्याधिकः सन्निकृष्टः। वक्तव्यस्याशयोऽयं वर्तते पुरुषार्थानां मध्ये सुखसाधनभूतौ धर्मार्थौ। एवञ्च कममोक्षौ सुखस्वरूपभूतौ। सुखस्य साधनभूतयोः धर्मार्थयोर्मध्येऽर्थः सुखस्य सन्निकृष्टः, धर्मस्तु विप्रकृष्टः। अतोऽर्थात् परं काममोक्षयोरुल्लेखः कृतः, न धर्मात्परमिति। मीमांसान्यायप्रकाशे वासुदेवाभ्यङ्करशास्त्रिणोक्तं प्रास्ताविके "पुरुषार्थचतुष्टयमध्ये चोत्तरोत्तं प्रकर्षाधिक्यम्। तथा हि पुरुषेणार्थ्यते प्रार्थ्यते इति पुरुषार्थः। प्रार्थनाविषयत्वं च सुखस्येत्यावालबृद्धत्वं प्रसिद्धम्। तत्र काममोक्षयोः सुखस्वरूपत्वात् प्रार्थनाविषयत्वम्। धर्मार्थयोस्तु सुखसाधनत्वात् प्रार्थनाविषयत्वं न स्वरूपतः। अतः काममोक्षयोः प्रकृष्टत्वम्। तत्रापि च मोक्षस्य प्रकृष्टतरत्वम्। यतः कामे दुःखसंभिन्नं सुखं मोक्षे तु दुःखासंभिन्नमिति। सुखसाधनत्वेन प्रार्थ्यमानयोर्धर्मार्थयोर्मध्ये चार्थः सुखस्य सन्निकृष्टो धर्मस्तु विप्रकृष्टः इत्यर्थस्य प्रकर्षः। अतः अर्थापेक्षया धर्मस्य प्राङ्निर्देशः।" (मी.न्या.प्र. प्रास्ताविकः पृ.१)

मनुष्याः खलु सुखान्वेषिणः। दुःखमये संसारेऽस्मिन् सुखमेव तस्य परमं लक्ष्यम्। अस्माकं समीपे यत्सुखरूपेण प्रतिभाति न तत् सुखम्। जगत् दुःखयुक्तम्। प्रायशः सर्वे दार्शनिकाः तत्त्वमिदं स्वीकृतवन्तः। अत्र एव प्रश्न आगच्छति कुतस्तस्माद्दुःखान्मुक्तिः? तदोच्यते मोक्षलाभः सर्वदुखमुक्तेः उपायः। यो मोक्षो लभ्यते धार्मार्थकामानां समन्वयेनानुष्ठानेन। यो मोक्षः सर्वदुःखस्याभावरूपः। तस्मात् भारतीयजनालोके पुरुषार्थः सदैव कामनीयविषयः।

मनुष्या इन्द्रियसुखस्य वशिनः। विषयसुखासक्ता मनुष्याः सर्वदा पार्थिवविषयान् प्रत्यधिकमाकृष्टा भवन्ति। पुनः का कथा कलिकालस्य। अधुना वयं मनुष्याः केवलं विषयकेन्द्रिका अभवन्। अधुना अस्माकं पार्थिवसुखं प्रति अधिकमाकर्षणम्। अतः प्रकृतसुखाभावे वयं प्रतिक्षणं दुःखाक्रान्ता भवामः। विषयसुखासक्ता जनास्तत् लाभार्थमधर्माचरणं कुर्वन्ति। अधुनाधर्मादेः प्रभावाद्यथा मनुष्याणां चारित्रिकवैशिष्ठ्यं विनष्टमभवत्तथैव तेषां कार्यक्रमोऽप्यधुना विपदापन्नः। येन समाजोऽधुना कलुषितः। श्रीमद्भागवतमहापुराणस्य माहात्म्यालोचनावसरे दृश्यते तत्र कलिकालस्य अनैतिकपरिस्थितेः वर्णना क्रियते। तत्र प्रश्नः पृष्टः शौनकेन सुतं प्रति- यतः अधुना घोरे कलौ प्रायशः सर्वे जीवाः असुरतां प्राप्तवन्तः, विविधक्लेशाक्रान्तानां तेषां जीवानां शोधनस्य क उपायोऽस्ति?

"इह घोरे कलौ प्रायो जीवश्चासुरतां गतः।
क्लेशाक्रान्तस्य तस्यैव शोधने किं परायणम्॥"(श्रीमद्भा.मा. १.६)

एतस्मात् कारणात् भारतीयवाङ्मये सर्वत्र पुरुषार्थस्य वैशद्येन वर्णनं परिलक्ष्यते। वैदिकयुगतः लौकिकयुगपर्यन्तं यदि समग्रसंस्कृतवाङ्मयं पश्यामः तर्हि द्रष्टुं शक्नुमः,यत् वैदिकवाङ्मये यथा धर्मार्थकाममोक्षरूपाणां चतुर्विधपुरुषार्थानां वर्णनमुपलभ्यते, तथैव लौकिकसंस्कृतशास्त्रेष्वपि विस्तृतरूपेण तेषामेव चर्चा कृता। येषां गुरुत्वमस्माकं जीवनेऽपरिहार्यम्। तस्मादेव कारणादस्मिन् विषयेऽस्माकं प्रवृत्तिः।

शोधग्रन्थस्यास्य नाम संस्कृतमहाकाव्येषु पुरुषार्थविमर्शः। 'संस्कृतेन रचितं महाकाव्यमिति' संस्कृतमहाकाव्यम्। तेषु पुरुषार्थानां विमर्श इति संस्कृतमहाकाव्येषु पुरुषार्थविमर्शः इत्यभिधा। विमर्शपदं वि-मृश्-धातोः भावे घञ्-प्रत्ययेन निष्पद्यते। मृश्-धातोरर्थः ज्ञानम्। अतो विमर्शशब्दस्यार्थो विशेषज्ञानम्। अतः संस्कृतमहाकाव्येषु प्रतिपादितपुरुषार्थानां विशेषज्ञानमेवात्र विषयः। यस्य ज्ञानस्य प्रतिपादकरूपेण विषयविषयिभावसम्बन्धेन अस्य शोधग्रन्थस्यापि ग्रहणं भविष्यति। पुनः काव्यज्ञदृष्ट्या विमर्श इति शब्दस्यार्थः विचारः। न्यायकोशे उक्तं "विचार इति काव्यज्ञा वदन्ति।"(न्या.को. पृ. ५०८) अतः संस्कृतमहाकाव्यानां मध्ये पुरुषार्थचतुष्टयस्य विचारविश्लेषणात्मकं ज्ञानं खल्वस्य शोधग्रन्थस्य विषय इत्यपि कथितुं शक्यते। परन्तु संस्कृतसाहित्यस्य सर्वमहाकाव्यान्यवलम्ब्य यदि कार्यं क्रियते तर्हि ग्रन्थस्यास्याकारो महान् स्यादिति भिया निरस्तः। अतोऽस्मिन् शोधग्रन्थे कालिदासस्य कुमारसम्भवम्, रघुवंशम्, भारवेः किरातार्जुनीयम्, माघस्य शिशुपालवधम्, श्रीहर्षस्य नैषधचरितमित्येतानि पञ्चसंस्कृतमहाकाव्यान्यवलम्ब्य पुरुषार्थानामालोचनं विधीयते। अधुना विश्वेऽयं विषयोऽत्यन्तः प्रासङ्गिकः। यतोऽधर्मनिमज्जमानेऽस्मिन् समाजेऽधर्मस्य, अधर्मद्वारालब्धस्यार्थस्य तथाधर्मसम्मतकामस्यैव प्राधान्यं वर्तते। अतः तेषां फलरूपस्य मोक्षस्य नास्ति किञ्चिदस्तित्वम्। पुरुषार्थो हि एको विषयो येन वयं जीवनस्य यथार्थस्वरूपं ज्ञातुं शक्नुमः। अतः शोधग्रन्थस्यास्य पाठेन पाठकाः सम्वृद्धाः भविष्यन्ति, इति नास्ति संशयः।

अद्यतनकाले स्वतन्त्रविषयनिर्धारणमत्यन्तं कठिनम्। अधुना नास्ति विषयः कोऽपि यमाश्रित्य केनापि चर्चा न विहिता। तेषु विषयेषु विषयस्यास्य नूतनत्वं समुपस्थापयितुं मनश्चक्रे। एतत्तु सत्यं यद् विषयोऽयं काले काले विद्वद्भिः बहुधा आलोचितः। चतुर्विधपुरुषार्थोपरि भागवतपुराणमाश्रित्य "श्रीमद्भागवतपुराणमे वर्णित पुरुषार्थचतुष्टय कि उपयोगिता- आधुनिक परिप्रेक्षित मे"-इत्याख्यं तथा भारतीयदर्शनमाश्रित्याङ्गलभाषायां "the concept and

treatment of puruṣārtha in Indian philosophy, Puruṣārtha in the modern philosophical perspective, इत्येतानि बहूनि कार्याण्यभवन्। परन्तु पञ्चमहाकाव्यान्यवलम्ब्य एकत्र साकल्येन पुरुषार्थानामालोचनं कुत्रापि न दृश्यते। अस्मिन् शोधकार्ये विविधशास्त्रकाराणां दृष्ठ्या धर्मार्थकाममोक्षाणां स्वरूपं पर्यालोच्य पञ्चमहाकाव्येषु कुत्र कुत्र पुरुषार्थोऽस्ति, तेषां सम्यक्तया विचारविश्लेषणद्वारा उल्लेख: कृत:। निबन्धेऽस्मिन् भिन्नानां गवेषकाणां बहूनि मौलिकतुलनात्मकसम्पादनात्मकादीनि गवेषणापत्राणि आलोच्य विश्लिष्य च मौलिकगवेषणाकार्यं प्रस्तूयते। इदं मन्यते, यन्नवीनपाठकानां गवेषकाणाञ्च सकाशे विषयेऽस्मिन् सम्यक्धाराणा स्यात्तदर्थमहं कृतप्रयत्न:।

सहायकग्रन्थपञ्जी

कालिदास:, कुमारसम्भवम्; सम्पा. शेषराजशर्मा रेग्मी, वाराणसी, चौखाम्भा संस्कृत संस्थानम्,२०६८ वि.सं।

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माघ:, शिशुपालवधम्, (मणिप्रभाहिन्दीटीकासहितम्); सम्पा. पण्डितहरगोविन्दशास्त्री, वराणसी, चौखाम्बाविद्याभवन, २०१३ (पुनर्मुद्रणम्)।

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सिंह: अमर:, अमरकोष:; सम्पा. ब्रह्मानन्दत्रिपाठी, वाराणसी, चौखम्बा सुरभारती प्रकाशनम्, २०१५ (संस्करणम्)।

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आत्मस्वरूपम् – कठोपनिषदि श्रीमद्भगवद्गीतायां च

डा. बिन्दुश्री. के. एस्[1]

शोधसारः

पुराणेतिहासेषु कथारूपेण यद् तत्त्वं व्यक्तीक्रियते उपनिषद्ग्रन्थेषु तत्तत्त्वं साक्षदेव निबोध्यते। ज्ञानेनैव मुक्तिः तज्ज्ञानम् उपनिषत् तत्त्वविचारेणैव इत्यत्र एव कठोपनिषत्माहात्म्यम् । एवं श्रीमद्भगवद्गीतोपनिषदि कृष्णार्जुनसंवादरूपेण आत्मतत्वं व्यक्तीक्रियते ।

कुञ्चिकापदानि- *कठोपनिषद्, भग्वद्गीता, आत्मस्वरूपम्, नाचिकेतः, अर्जुनः, ब्रह्मविद्या ।*

उपोद्घातः

प्रपञ्चे अनेके भेदा वर्तन्ते । तेषु भेदेषु यो विशेषतया तयोर्भेदं स्थापयति स आत्मतत्त्वनिष्ठ एव । शरीराद्भिन्न आत्मा अस्तीति अस्तिका, नास्तीति चार्वाकादयो नास्तिकाः । चार्वाकम् बौद्धम्, जैनम् इति त्रीणि नास्तिकदर्शनानि प्रसिद्धानि । आस्तिकदर्शनेषु साङ्ख्यं, योगः, न्यायं, वैशेषिकम्, पूर्वमीमांसा, उत्तरमीमांसा इति षट् प्रसिद्धानि ।

आस्तिकदर्शनेषु प्रमाण्येन अङ्गीकृतेषु औपनिषद् ग्रन्थेषु कठोपनिषत् श्रीमद्भागवद्गीता च लोकोत्तरौ परिगण्येते ।

कठोपनिषदि आत्मतत्त्वम् सुव्क्तं प्रतिपादितम्। नचिकेता नाम कश्चन ब्राह्मणकुमारः स्वपित्रा यागशालायां विप्रेभ्ये दीयमानेषु वस्तुषु दोषं द्दष्ट्वा अनेन दुष्कर्मणा पितुः संभाव्यमानां दुखस्थामाचिन्त्य व्याकुलः स पितरम् उपसृत्य, मां कस्मै ददासि इति साक्षेपं पैनः पुन्येन पृच्छति । तत् श्रुत्वा तत्पिता कोपं नियन्तुम् अशक्तः अन्ते "त्वां यमाय ददामि" इति वदति। विप्रवाक्यस्य फलमुखत्वेन तत्क्षण एव नचिकेता यमपुरं प्राप्नोति ।

दिनत्रयान्ते बहिः पर्यटनात् प्रतिनितृत्तो यमो वृत्तान्तं श्रुत्वा भीतोऽभवत्। सः तं कुमारं वरत्रयं छन्दयति । बलोऽपि पण्डितस्स नचिकेता मरणान्तरम् आत्मा अस्ति वा न वा इति रहस्यं स्वां बोधयितुं याचते । गत्यन्तरविरहात् यमस्य तदतीव रहस्यं शुश्रूषवे बालाय उपदिशति । तद्यथा

अन्यच्छ्रेयोऽन्यदतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोच्छ्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ।(कठ. II. 1)

श्रेयः प्रेयः इति द्वे स्तः । तयो श्रेयो मोक्षसधकं वर्तते । अन्यत् प्रेयः इहोपभोगप्रदं भवति । यो मतिमान् पुरुषो अनयोः आद्यं श्रेय एव वृणीते । भोगैश्वर्यप्रसक्तो द्वितीयं काङ्क्ते ।

श्रेयो मार्गः क्षेमाय भवति परन्तु पुनरावर्त्ति हेतुर्भवति प्रेयः इति तयोः भेदः ।

1 Associate Professor, Dept. of Sanskrit, University College, Thiruvananthapuram, Kerala , Mobile: 9447891852, E-mail: sreebinduks@gmail.com

स त्वं प्रियान् प्रियरुपांश्च कामान् अभिध्यायन् नचिकोतोऽत्यस्राक्षीः ।

नैतां सृङ्का वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥(कठ. II. 3)

यमस्य वचनमेवं – भो नचिकेताः । प्रीतिहेतून् प्रियरुपेण भासमानान् च सर्वान् कामान् सम्यक् विचार्य त्वं त्यक्तवान् । यस्यां रत्नमय्यां मालायां सर्वे मुह्यन्ति तां त्वम् अत्यजः । मोहकारिणी अविद्या । विद्या तु तत्त्वबोधिनी । नचिकेता विद्यायां रतः । तस्मात् तं मोहा न अस्पृशन् ।

संपरायनाम्नी मरणानन्तरहितकारिणी विद्या धनलुब्धं चञ्चलचित्तं नरं न अनुगृह्णाति, अध्यात्मसम्बन्धिनी इयं विद्या । अनयैव प्राप्यते मुक्तिः । अन्याः तर्कादिविद्या अस्मिन् लोके केवलं फलप्रदा ।

सर्वे वेदाः यत्पदमामनन्ति सर्वाणि तपांसि च यद् वदन्ति यद् इच्छन्तः ब्रह्मचर्यं चरन्ति तत् पदं प्रणवाक्षरमेव । तदेव ब्रह्म एव हि । एतत् अक्षरं परं एव हि (कठ. II. 15) । एतत् अक्षरं इति ज्ञात्वा यः यत् इच्छति तस्य तदेव भवति । एतत् श्रेष्ठम् आलम्बनं परम् आलम्बनम् एव, एतत् ज्ञात्वा बह्मलोके महीयते पूज्यः ।

समस्तोपनिषत्सु कठोपनिषद एव अग्रिमस्थानम् । साक्षाद् यमदेवद्वारा तत्र एव आत्मानं प्रति कृतोपदेशः अथवा तत्र एव आत्मरत्वरूपवर्णतम् उपलभ्यते । आत्मज्ञानेनैव मुक्तिः इति निस्तर्कं ब्रूते इयम् उपनिषद् । अयम् आत्मा केन लभ्यो अथवा कथं लभ्य इति तत्त्वं नचिकेतसे यमेन उपदिश्यते । रामायण- महाभारतादिषु कथारूपेण यद् तत्त्वं व्यक्तीक्रियते औपनिषद्ग्रन्थेषु तत्तत्वं साक्षादेव निबोध्यते । ज्ञानेनैव मुक्तिः तज्ज्ञानम् उपनिषत्तत्वविचारेणैव इत्यत उपनिषत्माहात्म्यं वाचामगेचरमेव ।

भगवद्गीतायाम् आत्मतत्त्वम् ।

अयं आत्मा न जायते म्रियते वा कुतश्चित् न बभूव (भ.गी. II .20) ।[4] कश्चित् अस्मान् न संबभ्व, अजः नित्यः पुराणः अयं शरीरे हन्यमाने न हन्यते। हन्ता आत्मानं हन्तारं मन्यते चेत् हतश्च स्वं हत मन्यते चेत् उभौ तौ न विजानीत यद् अयं न हन्ति न हन्यते वा । अणोः अणीयान् महतो महीयान् अयम् आत्मा अस्य जन्तोः हृद् गुहाया निहितः सः ।

अनवस्थेषु शरीरेषु अवस्थितं महान्तं विभुं आत्मानं मत्वा धीर न शेचति । अयं आत्मा प्रवचनेन न लभ्यः, मेधया वा । बहुना श्रुतेन न लभ्यः एष यं वृणुते तेन एव लभ्यः । तस्य एषः आत्मा स्वां तनूं विवृणुते ।

दुश्चरितात् अविरतः प्रज्ञानेन एनं न आप्नुयात् । अशक्तः असमाहितः अशान्तमानसः अपि न प्राप्नुयात् ।

अर्जुनः कृष्णं प्रति एवम् अवदत् अहं विजयं न कांक्षे । राज्यं च सुखानि च न । राज्येन किं प्रयोजनाम् । भोगैः जीवितेन वा किं प्रयोजनमिति । कृपयाविष्टं अश्रुपूर्णाकुलेक्षणं विषीदन्तं तम् अर्जुनं कृष्ण इदम् अब्रवीत् । हे पार्थः त्वं क्लैब्यं मा गमः । त्वयि एतत् न उपपद्यते। हे परन्नपः क्षुद्रं हृदयदौर्बल्यं त्यक्त्वा उत्तिष्ठ । त्वं अशोच्यान् अन्वशोचः। प्रज्ञावादान् च भाषसे । पण्डिताः गतसून् अगतासून् च न अनुशोचन्ति ।

अथ श्रीकृष्णो अज्ञानोपहितात्मनः पुनर्जन्म सूचयति । अहं पूर्वं न आसम् इति न । त्वं च न आसी इति न। इमे जनाः जनाधिपः न आसन् इति । न वयं सर्वे अतः परं न भविष्यामः इत्यपि। देहिनः अस्मिन् देहे कौमारं, यौवनं, जरा यथा तथा देहान्तरप्राप्रिः । तत्र धीरः न मुह्यति । हे

कौन्तेय मात्रास्पर्शाः तु शीतोष्णसुखदुःखदा आगमपायिनः अनित्याः । भारत तान् तितिक्षस्व । पुरुषार्षभ एते समदुःखसुखं धीरं यं पुरुषं न व्यथयन्ति सः अमृतत्वाय कल्पते ।

असतः भावोः न विद्यते । सतः अभावेऽपि न विद्यते । तत्वदर्शिभिः तु अनयोः उभयोः अपि अन्तः दृष्टः । इदं सर्वं येन तत् तु अविनाशि विद्धि । अव्ययस्य अस्य विनाशं कर्तुं कश्चित् न अर्हति। हे भारत, नित्यस्य अविनाशिनः अप्रमेयस्य शरीरिणः इमे देहाः अन्तवन्तः उक्ताः, तस्मात् युध्यस्व। हे अर्जुन यो विनाशरहितं नित्यम् अजम् अव्ययम् एनं वेद स पुरुषः कथं कं घातयेत् एवं कथं हन्यात् इति ।

नरो यथा जीर्णानि वासांसि विहाय अपराणि नवानि गृह्णाति तथा देही जीर्णानि शरीराणि विहाय अन्यानि नवानि संयाति (भ.गी. II .22)।[5] शास्त्राणि एनं न छिन्दान्ति । पावकः एनं न दहति । आपः एनं न क्लेदयन्ति, मारुतः न शोषयति । अयं अच्छद्यः । अयं अदाह्यः अक्लेद्यः अशोष्यः एव च। अयं नित्यः सर्वगतः स्थाणुः अचलः सनातनः । अयं अव्यक्तः अचिन्त्यः अविकार्यः इत्युच्यते । तस्माद् एनम् एवं विदित्वा अनुशोचितं न अर्हति । अथवा एनं नित्यजातं नित्यं मृतं मन्यसे । तथा अपि महाबाहो त्वं एवं शोचितुं न अर्हसि (भ.गी. II .26)।[6] जातस्य मृत्युः ध्रुवः । मृतस्य जन्म च ध्रुवम् । तस्मात् अपरिहार्ये अर्थे त्वं शोचितुं न अर्हसि । हे भारत, भूतानि अव्यक्तादीनि व्यक्तमध्यानि, अव्यक्तनिधनानि एव । तत्र परिदेवना का इति।

कैश्चिते साश्चर्यं दृश्यते । तथा एव अन्यैः साश्चर्यम् उच्यते । अन्यः एनं साश्चर्यं शृणोति । कश्चिदेनं श्रुत्वापि न वेद च। हे भारत, सर्वस्य देहे अयं देही नित्यं अवध्यः, तस्मात् कानिचिदपि भूतानि त्वं शोचितुं न अर्हसि ।

एवं व्यासकृतमहाभारते श्रीमद्भगवद्गीतोपनिषदि कृष्णार्जुन-संवादरूपेण आत्मतत्त्वं व्यक्तिक्रियते । "अयं आत्मा ब्रह्म" इति उक्तिः सा अन्वर्था भवति भगवतः कृष्णस्य गीतोपदेशेनैवेति अभिज्ञमतम्।

सहायकग्रन्थाः

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स्वामिविवेकानन्दस्य जीवनमधिकृत्य प्रणीताधुनिकसंस्कृतकाव्यत्रयेषु सामाजिकमूल्यबोधः

डाँ.सुनीतावर्मन[1]

प्रबन्धसारः

भारतीयसमाजतन्त्रवादस्य भविष्यम् अवलम्ब्य वक्तुं प्रवृत्तं वेदान्तवादिना स्वामिविवेकानन्देन उक्तम् "In India we have social communism, with the light of Advaita -- that is, spiritual individualism - playing on and around it". विशिष्टचिन्ताविदः तथा दार्शनिकस्य ड. रवीन्द्रकुमारदाशगुप्तस्य मुखादपि वेदान्तवादिरूपेण विवेकानन्दस्य परिचयः प्राप्यते। वेदान्तस्य भित्त्या भारतीयसमाजव्यवस्थायाः पुनर्निर्माणं, समाजव्यवस्थायाः वैप्लविकपरिवर्तनं स कर्तुम् ऐच्छत्। श्रीत्र्यम्बकशर्मामहोदयेन विरचिते श्रीस्वामिविवेकानन्दचरितनामकमहाकाव्ये देशभक्तिः, त्यागभावना, अस्पृश्यताभावनिवारणम्, लोकशिक्षायाः महत्वम्, राजानीतिकदर्शनम् इत्यादयः; पी. के. नारायण पिल्लै महोदयेन विरचिते 'विश्वभानुः' इति महाकाव्ये समग्रविश्वे कल्याणसाधनार्थं तस्य व्यवहारिकमूल्यबोधः, लोकसेवा हि आत्मसेवा इत्यादयः; यतीन्द्र विमलचौधूरी महोदयेन विरचितचम्पूकाव्ये संस्कृतशिक्षाविषये अभिप्रायः, स्वामिविवेकानन्दस्य वेदान्तदर्शनाभिमुख्यादयश्च प्रामुख्येन प्रदर्शितं वर्तन्ते। प्रबन्धेऽस्मिन् एतेषु त्रिष्वपि काव्येषु विवेकानन्दस्य दर्शनं कथं विचारितं प्रदर्शितञ्चेति विचार्यते।

भारतीयसमाजतन्त्रवादस्य भविष्यम् अवलम्ब्य वक्तुं प्रवृत्तं वेदान्तवादिना स्वामिविवेकानन्देन उक्तम् In India we have social cominisum we the light of Adwaitya Vedanta, that is spiritual indivisual plaing and arround it. विशिष्टचिन्ताविदः तथा दार्शनिकस्य ड. रवीन्द्रकुमारदाशगुप्तस्य मुखेनापि वेदान्तवादिरूपेण विवेकानन्दस्य परिचयः प्राप्यते। तस्य भावना आसीत् इसलामिकचेतनया वेदान्तवादिमस्तिष्कस्य सार्थकसमन्वयेन भारते एका शोषणहीना, श्रेणीहीना, नव्या समाजव्यवस्था भविष्यति। स न केवलं समाजतान्त्रिकः अपि तु भारतस्य निपीडितश्रमजीविश्रेणीं प्रति प्रथमं सम्मानम् अज्ञापयत्, मनसा श्रद्धां प्रणतिं च निवेद्य, स मुक्तकण्ठेन घोषितवान्- हे भारतस्य श्रमजीविनः अहं युष्मभ्यं प्रणतिं निवेदयामि। इतः पूर्वं न कश्चित् श्रमजीविना भूमिकाम् एवंरूपेण गौरावान्वितां नाकरोत्। स्वामिविवेकानन्दः प्रथमं राशियायाः समाजतान्त्रिकविप्लवस्य सम्भावनां यथार्थतः ऐतिहासिकदृष्टिकोणतः दृष्टवान्। भारतस्य शूद्रजागरणस्य सम्भावनां प्रत्यक्षीकृत्य स्वदेशवासिनः स्वामिविवेकानन्दः अवदत् - वद मूर्खः भारतवासी, दरिद्रः भारतवासी, चण्डालः भारतवासी,

1. सह-आचार्या, (विभागीय प्रधान) संस्कृत विभाग, विवेकानन्दमिशन महाविद्यालय, पूर्वमदिनीपुर – पश्चिमवङ्ग

मम रक्तं मम भ्राता। वस्तुतः स्वामिनये साम्यवादि-मानवतावादः हि मानवमुक्तेः दृग्द्रष्टा। सुप्राचीनैतिह्यमण्डितस्य भारतस्य संस्कृतिं जीवनञ्च अनुसृत्य समाजमुक्तेः तथा मानवमुक्तेः प्रकृतमार्गानुसन्धानं कृतम्, प्रज्वालितश्च पराधीनभारतमातुः वक्षसि आदर्शबोधदीपः, येन च आलोकेनोद्भासितं निखिलं जगत्। स्वामिविवेकानन्दस्य स्वदेशमन्त्र आसीद् विप्लविनां सकाशे अनन्तानुप्रेरणाया उत्सः।

भाविनि काले विवेकानन्दस्य भावधारां कमिनिज्युमशासिता देशेऽपि श्रद्धया गृहीतवन्तः। विवेकानन्दस्य दृढविश्वाश आसीत् समाजतन्त्रं देशेदेशे भिन्नरूपतां धारयिष्यति किन्तु भारतवर्षस्य समाजतन्त्रवादः स्वसभ्यतायाः भित्तिं न कदाचित् त्यजेत्। सुख्यातस्य इतिहासविदः ड.रमेशचन्द्रमजुमदारस्य नये स्वामिविवेकानन्द आसीद् भारतस्य नव्यजातीयतावादस्य प्रवक्ता। जातीयतावादेन समाजतन्त्रस्य सार्थकसमन्वयेन स नव्यभारतं प्रतिष्ठापयितुमैच्छत्। वस्तुतो विवेकानन्दस्य भावना आसीत् नव्यमानवतावादी, वास्तववादी। वेदान्तस्य भित्त्या भारतीयसमाजव्यवस्थायाः पुनर्निर्माणं, समाजव्यवस्थायाः वैप्लविकपरिवर्तनं स कर्तुम् ऐच्छत् । स्वामिना मूलतो मार्गत्रयं निर्दिष्टम्, यथा - गणशिक्षा, गणचेतना,गणनिर्माणञ्च।

१९२९-खृष्टाब्दे मार्चमासस्य त्रिंशेऽहनि रंपुरे राजनैतिकसम्मेलने सभापतेः भाषणं दातुं प्रवृत्तेन नेताजी-सुभाषचन्द्रवसुमहोदयेन उक्तं भारतीयसमाजतन्त्रस्य स्वरूपविश्लेषणम् अज्ज्ञायते यत् स्वामिविवेकानन्द एव भारतीयेतिहासस्य अन्यतमः पथिकृद् आसीत्। विवेकानन्दस्य दृष्टिः सम्प्रदायविशेषे न निरुद्धा आसीत्। स समग्रसमाजम् आलिङ्गितवान्। तस्याग्निमयी वाणी यथा - नवीनं भारतं जागृतात्, हलधारिणः कर्षकाः कुटीरं भित्त्वा बहिरागच्छन्तु। अधुना तद्वाणी वङ्गस्य तथा भारतस्य गृहे गृहे ध्वनिता प्रतिध्वनिता च भवतु।

विवेकानन्दमहाकाव्ये देशभक्तिः

श्रीत्र्यम्बकशर्मामहोदयेन विरचितस्य श्रीस्वामिविवेकानन्दचरितनामकमहाकाव्ये स्वदेशं प्रति निष्कारणाऽनुराग एव देशभक्तिरिति व्याह्रियते। स्वार्थं विहाय परार्थभावनया स्वदेशं प्रति प्रेमएवदेशभक्तः पुरुषस्य लक्षणम्। एतस्य सेवा साक्षात् भगवत एव सेवा।

भारतं पुनः पूर्वगौरवान्वितं कर्तुमस्य बलं संघशक्तेः निर्माणं, एकसूत्रत्वञ्चेति त्रयं सयोज्यम्। अचिरेव देशस्य रक्षा भवेत्। तथाह्युक्तं -

भविष्यन्महाभारतं कर्तुमीहा यदि स्यादुपायत्रयं संविधेयम्।
अदम्यं बलं निर्मितिः संघशक्तेर्विकीर्णा समीहा तयैकत्वसूत्रा॥

(श्री.स्वा.वि.च.,१४/३२) इति।

अये बान्धवाः! अयं कठिनश्रमस्य कालो विद्यते। अस्मिन् काले निद्रां परित्यज्य मातृभूमेरुत्थानाय प्राणपणेन प्रयत्नो विधेयः। भो भो देशनिवासिनः उत्तिष्ठत जाग्रत अभयाः भूत्वा देश रक्षाव्रतमाचरत। उक्तं तथाहि -

उत्तिष्ठत सम्प्राप्य वरान्निबोध भ्रमन्नभीः सम्प्रति धीरवीरः।
इत्थं दिशन्तो यतिवाचमुच्चैर्जवाहरोऽपि श्रुतबांश्छुतां सः॥

(श्री.स्वा.वि.च.,१४/३९) इति।

एतादृशीं देशभक्तिभावनाविभृतां स्वामिविवेकानन्दविवेकमयीं वाणीं निशम्य अरविन्द गान्धिसुभाषचन्द्रप्रमुखाः नेतारः देशरक्षाव्रतपरायणाः जाताः तेषामन्तःकरणानि भारतमातुः सेवनकार्ये संलग्नानि। स्वामिनः विवेकस्य अमेरिकादिषु प्रभृतिदेशेषु प्रदत्तभाषणेषु सर्वत्र सर्वदा

स्वदेशं प्रति अपूर्वां श्रद्धाम् अद्भूतम् आनन्दम् अद्वितीयं गौरवं भवन्तः द्रष्टुमर्हन्ति।

याते मयि न लुप्येत मातृसेवापरम्परा।
पूर्वो युष्मासु विश्वासो युववृन्दे विशेषतः॥ (श्री.स्वा.वि.च., १५/२६) इति।

त्यागभावना

भारतीयसंस्कृतौ त्यागस्य महतत्वं दृश्यते। आध्यात्मिकभावनया सहत्यागभावनायाः अपि योगः विद्यते। यथा आध्यात्मिकता मनुष्यजीवनेन संलग्ना तथैव त्यागभावनापि जीवनस्य आवश्यकमङ्गम्। महाकाव्येऽस्मिन् स्वामिनः विवेकस्य सम्पूर्णं जीवनं त्यागमयमेव विलोक्यते बाल्यकालात सः दयालुः परदुःखसहिष्णुः वर्तते। भारतीयजनानुपदिशता स्वामिना शोभनः सन्देशः व्याहृत आसीत् यत् मनुष्यस्य जीवने आदर्शद्वयमेव स्यात् प्रथमस्तावत् दीनदरिद्राणां सेवनं द्वितीयस्तु त्यागमयञ्चजीवनम्। सततमेव मानवेनासुभिरपि इदमेव आदर्शद्वयमनुसरणीयम् प्रतिपाल्यञ्च।

अतिदीनदरिद्रसेवनं विमलं त्यागमयंच जीवनम्।
असुभिः परिपाल्यमात्मनो भवदादर्शयुगं युगे युगे॥ (श्री.स्वा.वि.च.,१७/१४) इति।

अस्पृश्यताभावनिवारणम्

भारतीया संस्कृतिरत्यन्तोदारा महीयसी च विद्यते। अत्र चतुर्वर्णानां स्थापना समाजकार्यं सुचारुतया चालयितुमभवत्। सर्वेभ्यः समानाधिकारः प्राप्तोऽस्ति। सर्वे ईश्वरस्य पुत्राः। न कश्चित् उच्चः न च कोऽपि नीचः। किन्तु कालान्तरे उच्चवर्गाणां मनःसु निम्नवर्गपुरुषान् प्रति हीनभावना स्पृश्यभावना च अजायत। शुद्रवर्गं तेऽस्पृश्यं कथयित्वा तिरस्कुर्वन्। स्वामिनः रामकृष्णस्य हृदये तेषां दीनहीनदलितजनानाङ्कृते महती श्रद्धासीत्। तच्छिष्यः स्वामी विवेकानन्दोऽपि स्वजीवनावधिशुद्रजातिं प्रति सदयः तत्समुद्धृतिकारकः आसीत्। श्रीस्वामिविवेकानन्दचरितनाम कमहाकाव्ये पूर्णरूपेण अस्पृश्यताभावना दृश्यते।

स्वामी शुद्राणाम् अपमानस्य महान् विरोधी। तेषां मते सर्वेऽपि शुभकर्मवशात् ब्राह्मणत्वं प्राप्तुमर्हन्ति। भारते गुणकर्मविभागात् जातिभेदाः सन्तु न जन्मविभागात् इति तस्येच्छा।

अधुना बहुजातिभिः कृतं लघुजातिर्महतीषु मज्जतु,
अथ वर्णचतुष्टयं भवेत् गुणकर्मप्रविभागतः क्रमात्॥ (श्री.स्वा.वि.च.,१७/२७)इति।

वस्तुतः महाकाव्येऽस्मिन् अपृस्यतासम्बन्धे बहूक्तं महाकविना अस्पृश्यतेयं कलहस्य बीजं विद्यते केवलं भारतवर्षे एव न, अपितु अन्येष्वपि देशेषु अफ्रीकामेरिकादिदेशे स्पृश्यास्पृश्यभावो दृश्यते। अस्पृश्यताभावस्तुच्छः सर्वे समानाधिकारिणः सर्वे भ्रातर एवास्मदीया।

अस्पृश्यतेयं कलहस्य बीजं न केवलं भारत एव दृश्या।
मन्यामहे मानवजातिमेकां परस्परभ्रातरिति ब्रुवन्ति॥ (श्री.स्वा.वि.च.,१८/४६) इति।

लोकशिक्षायाः महत्वम्

समाजे शिक्षायाः महन्महत्त्वं दरीदृश्यते। शिक्षाविहीनः समाजः पशुतुल्यो भवति। यतोहि उक्तमपि यत् विद्याविहीनः पशुः। शिक्षायाः विविधस्वरूप आसीत् यथा बालशिक्षा- स्त्रीशिक्षा चेत्यादयः। शिक्षाप्रसाराय स्वामिना जनाः सततमेव प्रेरिताः। तथाहि वर्णितं –

शिक्षाप्रसारेण निजार्थशून्यान् नरान् विधातुं पशुतुल्यबन्धून्।
दीनेषु नित्यं समवेदनाङ्काः क्षुत्पीडिता भोजयितुं यतध्वम्॥ (श्री.स्वा.वि.च.,९/२१) इति

राजानीतिदर्शनम्

स्वामीविवेकस्तु मनसा वाचा कर्मण धार्मिको महात्मा आसीत्। तेन कदाचिदपि राजनीतिर्नोररीकृता न च तस्याः पुष्टिर्विहिता। स तु सततमेव राजनीतिविरोधपक्षे अवर्तत।

राजनीत्या न सम्बन्धः स्थापनीयोऽस्ति संस्थया।
विविधा राजनीतिर्हि सेवा लोकस्वरूपिणी॥ (श्री.स्वा.वि.,च.,१५/५२)इति।

राष्ट्राणां जातिवर्णानां धर्माणाञ्च भिन्नतां परित्यज्य जगत्सेवा संघस्य गौरवपूर्णं कार्यमासीत्। एतस्य संघस्य स्वामिना राजनीत्या सह सम्बन्धः निषिद्धः। तेषां मतेन राजनीतिस्तु वाराङ्गने अनेकरूपिणी जायतेऽतः एकरूपिणी लोकसेवैव सर्वैः स्वीकार्या न राजनीतिसम्बन्धे विचारणीयम्।

संघशक्तिं विनाद्यत्वे कार्यं किंचिन्न सिद्ध्यति।
अस्माभिः संहतैर्भाव्यमतो निःस्वार्थबुद्धिभिः॥(श्री.स्वा.वि.,च.,१५/४३) इति।

विद्यार्थिनां कृतेऽपि स्वामिना सततमेव राजनीतिपरित्यागस्य वार्ता कृता। तेषां सम्मतमासीत् यत् विद्यार्थिभिः विचारस्य स्वातनत्र्यं तु अपेक्ष्यते, किन्तु राजनीतौ पतनं विद्यार्थिभ्यो न वरम् इति। उक्तञ्च तत्र -

बुद्धेर्विकाससिद्ध्यर्थं वृद्ध्यर्थं संविदस्तथा।
विद्यार्थिभिर्विचारस्य स्वातन्त्र्यं समपेक्ष्यते॥ (श्री स्वा.वि.च.,३/६४) इति।

राजनीतिविषये एतावदपि व्याहृतमत्र यत् अध्यात्मिकविचारः सामाजिकविचारस्तु भारतेऽस्मिन् समपेक्ष्यते किन्तु यत् किमपि राजनीतिविचारजातं विद्यते तत्सर्वन्तु त्याज्यमेव।

विश्वभानुःमहाकाव्ये समग्रविश्वे कल्याणसाधनार्थं तस्य व्यवहारिकमूल्यबोधः

पुन्तिल्लन्तु कृष्णनारायण पिल्लै विश्वभानुः महाकाव्ये परिदृश्यते शिकागो-नगर्यां 'कलम्ववासं सभागृहे तेन वक्तव्यमुपस्थापितम्। कार्डिनालगिवनमहोदयस्य तत्त्वावधानेन स्वामिनो भाषणं श्रुत्वा कोटिशः हिन्दुजनाः गर्ववोधं कृतवन्तः। 'शिवमहिम्नः स्तोत्रात् भगवद्गीतोपनिषदः उद्धृतिदानं कृत्वा सनातनधर्मस्य व्याख्यानं कृतवान्। सार्विकधर्मस्य च व्याख्यानं कृतवान्।

साहाय्यं न च संयत् संयोजनं न च नाशनम्
ऐकमत्यञ्च शान्तिश्च न विरुद्धमनोगतिः ॥ (वि.भा.,१६/४६) इति।

तेनोक्तं सेवा न हिंसा, संहतिः न विभेदः, शान्तिः न निराशा इति वेदान्तहृदयोपस्थापनेन अर्थं, ख्यातिञ्च प्राप्तवान् सः।

तत्र विवेकानन्दः निर्विकल्पसमाधिं लभते स्म। श्रीरामकृष्णशरणं महासमाधिलाभश्च युगपद् आसीत्, विवेकानन्दस्य मर्मवाणी

साहाय्यं न तु संघर्षः ; स्वीकृतिः न तिरस्कृतिः।
समता शान्तिरेवास्तु ; विग्रहो न कदाचन॥इति। (वि.भा- १)

वेदान्तस्य प्रचारः पाश्चात्येऽपि कर्तव्यम् । विश्वधर्मसस्मेलने योगदानेच्छा प्रकाशिता। धर्मप्रचारार्थम् अमेरिकागमनं शिकागोधर्मसस्मेलने गमनं तस्य अभिमतम् आसीत् २) प्राच्ये-प्रतीच्ये च विविधधर्ममतानाम् ऐकमत्यं साधनीयम् । ३) दरिद्रजनानां कृते सः अर्थलाभचिन्ताम् अकरोत्।

लोकसेवा हि आत्मसेवा

एतान्युत्कृष्टवाक्यानि लिखेयुरचिराज्जनाः।
सर्वधर्मपताकासु सत्यपि प्रतिषेधने॥ (वि.भा.,१६/४७) इति।

श्रीस्वामिविवेकानन्दचरितं च विश्वभानुमहाकाव्ये आधुनिकतामिश्रितं विद्यते।

चम्पूकाव्ये संस्कृतशिक्षाविषये अभिप्रायः

यतीन्द्रविमलचौधूरीमहोदयेन विरचितस्य चम्पूकाव्यम् इतिकाव्ये प्रसङ्गतः संस्कृतिशिक्षां प्रति स्वामिमहाराजस्य आकर्षणप्रकर्षविषये किञ्चिद् अवदत्। संस्कृतभाषाज्ञानं विना शास्त्रज्ञानार्जनं न सम्भवपरम्। ततः संस्कृतशिक्षायाः संप्रसारणार्थं स्वामिमहोदयः शिष्यान् सर्वदोपदिदेश। यथा "भारतवर्षस्य भविष्यत्" संज्ञके भाषणे सर्वेषां स्वस्वमातृभाषया भावशिक्षादानमेकान्तावश्यकम्, संस्कृतशिक्षा च युगपत् प्रदातव्या; यतः संस्कृतशब्दानां ध्वनिमात्रं जातये ददाति ज्ञानं गौरवं सामर्थ्यञ्च। प्रख्यातानां रामानुज–चैतन्य-कवीराणां प्रयत्नावली भारतीयाधस्तनजनानां प्रगतये दर्शयति स्म। तेषां महात्मनां समुत्कृष्टानि फलानि किल; तथापि कथमेतेषां महाशिक्षादातृणां जीवनवसानस्य शताब्द्यभ्यन्तरे शिक्षाफलं तेषां लोपं यातम् तद्विषये कारणं व्याख्यानेन प्रमाणीकर्तव्यम्।

स्वामिविवेकानन्दस्य वेदान्तदर्शनम्

नरेन्द्रस्य जीवने प्रादुरभूत् काचन अदम्यज्ञानपिपासा -"किं नाम जगत्? को वा धर्मः? सत्यतः का शिक्षा दर्शनशास्त्रस्य? सत्यं नु विद्यते ईश्वरः? अपि तं कोऽपि स्वचक्षुर्भ्यां परिदृष्टवान्?" एवमेव।' परवर्तिनि काले स्वामिविवेकानन्देनोक्तं - 'यदि यूयम् अनन्तकालपर्यन्तं स्थास्यथ, तर्हि अवश्यमेव चिरकालमतिष्ठत इत्यस्य अन्यरूपं भवितुं नार्हति' इति।

स्वामिपादः आमेरिकावासिनः स्वस्यात्मीयरूपेण आहूतवान्। 'आत्मीय' इत्यस्यार्थः आत्मसम्बन्धीयः। वेदान्तसारानुसारेण आत्मा तु एक एव। न्यायदर्शने परमात्मजीवात्मभेदाद् आत्मा द्विविधः। वेदान्तमते तद्विभागो भ्रान्त एव। जले यद् रूपं प्रदत्तं भवेद्, जलं तद् रूपविशिष्टं स्यात्। आत्मनि ये विषयाः सन्निविष्टा भवन्ति, आत्मा तद्विशिष्टो भवति। तस्यैवात्मनः देहान्तरप्राप्तिः भवेन् नवदेहधारणं वा। शोणिते पञ्चपञ्चाशच्छतांशे जलीयपदार्थे अवशिष्टकठिनपदार्थानां मध्ये 'हिमग्लोविन्' इति रञ्जकपदार्थस्योपस्थितत्वात् शोणितः लोहितवर्णविशिष्टः भवति। आकाशस्य प्रतिबिम्बपाताद् जलं नीलरूपविशिष्टं भवति। किन्तु जलं तु रूपरहितमेव। 'विद्युद्' यथा एका एव। यद्यपि विद्युतो व्यजनादिभ्रमणरूपकार्यभिन्नत्वाद् भिन्नत्वं प्रतीयते। यद्यपि तस्य द्वैत्वं बहुत्वं वा प्रतीयते। स एवात्मा सर्वत्रास्ति। यदि सर्वेषां मनुष्याणां मध्ये स एवात्मा, स एव शोणितः, तान्येव इन्द्रियाणि च विद्यन्ते, तर्हि नास्ति मनुष्येषु कोऽपि भेदः। नास्ति भारतीयामेरिकानां मध्ये भेदः। तर्हि प्रत्येकस्य आत्मीयो भवितुमर्हति प्रत्येकम्।

उपसंहारे समग्रविश्वं प्रति स्वामिनो वार्ता

कर्मण्यस्मिन् संगृहीतानि तथ्यानि तावत् -

प्रथमतः - प्रचलदविश्वायनयुगे एकत्वपतिपादकः वैदान्तिकमतस्य प्रतिस्थापनम्।

द्वितीयतः - सांस्कृतिकम् आधिपत्यवादं प्रतिहन्तुमपेक्षितं परसंस्कृतिधर्मादीन् प्रति हृद्यभावपोषणेन साकं स्वसभ्यतायास्था ऐतिह्यस्य गौरवस्थापनसाधनानुसन्धानम्।

तृतीयतः - समाजं प्रति सचेतनानां विवेच्यकानां नागरिकाणां गुरुत्वारोपणम्।

चतुर्थतः - अर्थनैतिकप्रगतौ शिल्पप्रसारे उत्साहदानम्।

पञ्चमतः - गणशिक्षायास्तथा वृत्तिमूलकप्रशिक्षणस्य सम्प्रसारणेन गणान्दोलनस्य उद्योगः,

यत्र समाजस्य प्रान्तिकश्रेणीभुक्तानामवहेलितानाम् उन्नयनविधौ निहितमस्ति शिक्षाप्रसारविषयकं विविधमतम्। स्वामिनो भावधारां वयं मर्मशः अनुभवामः, यत् आदर्शोन्नत समाजविकाशेऽतीव प्रासङ्गिकम्। यथा आत्मिकवैषयिकविकाशेन सामञ्जस्यविधानम्, जीवनस्य व्यष्टिसमष्टिमूलकं विश्लेषणम्, सामाजिकराजनैतिकार्थनैतिक परिवर्तनव्याख्याने परिणामविवर्तवादयोः प्रयोगश्चेत्येवम्। वस्तुतस्तु विवेकानन्दोऽत्र व्यवहारिक वेदान्तेनाद्वैतवेदान्तस्यात्मतत्त् वं प्रतिष्ठापयितुमियेष।

रवीन्द्रनाथारविन्दमहात्मगान्धिप्रमुखा आत्मशक्तिं पराधीनभारते गणान्दोलनस्य साधनतया स्वीचक्रुः। विवेकानन्दस्यास्या आत्मशक्तिभावनायास्तात्पर्यव्याख्यानप्रसङ्गेन रवीन्द्रनाथेनोक्तम् - 'आधुनिकभारतवर्षे विवेकानन्देन प्रचारितैका महती वाणी। सा चैवम्, युष्मासु सर्वेष्वेवास्ति ब्रह्मणः शक्तिः। दरिद्ररूपेण देवा युष्माकं सेवां कामयन्ते। वाणीयं युवचित्तानि पूर्णतया आलोडयामास, यस्य फलमद्य देशस्य सेवायज्ञे बाहुल्येन परिलक्ष्यते। तस्य वाणी अद्यापि मानवेषु शक्तिं सञ्चारयति, चेतांसि च विवेदति, सञ्जीवयति' (चरका सम्बन्धे रवीन्द्रनाथेर मन्तव्य, पृ.२८६) इति।

अर्थात् स्वामिपादा न केवलं तत्त्वचर्चायामेव आबद्धाः, तात्त्विकपरिसरमतिक्रम्य इतिवाचकदृष्टिभङ्ग्या साम्प्रतिसमस्यानिरोधे सततमुद्युक्ताः स्युः। तेषामियमादर्शमूला शिक्षा अद्यतनीयसामाजिकराजनैतिकानां चिन्ताविदां समीपे अन्यतमं पाथेयमिति मन्ये।

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मुख्योपनिषत्सु कर्मविचारः

मोलि एम्[1]

वैदिकसाहित्ये उपनिषदां स्थानं सर्वोत्कृष्टं भवति। उपनिषत् पदस्य ब्रह्मविद्या इति श्रीशंकरमतम्। उप, नि इत्येतयोः उपसर्गपूर्वकात् सद् धातोः क्विप्प्रत्ययेन निष्पन्नं पदं भवति उपनिषत्। एकत्वदर्शनमेव उपनिषदां मुख्यः सन्देशः। ईशादि दशोपनिषदां व्याख्यानेषु प्रथमं, प्रधानं च भवति श्रीशंङ्करविरचितं अद्वैतपरं भाष्यम्।

मुख्योपनिषत्सु कर्मविचारः।

"ज्ञानादेव तु कैवल्यम्" इति उपनिषत्सु उत्घुष्यते। मोक्षप्राप्तौ साक्षात्करणं आत्मज्ञानमेव। तथापि उपासनाकर्मादीनां अपि उपकारकत्वं न निषिध्यते। कर्म केन प्रकारेण मुक्तेः सहायकभूतानि इत्यत्र चिन्त्यते।

मुख्योपनिषत्सु प्रथमं भवति ईशावास्योपनिषद्। शुक्लयजुर्वेदस्य चत्वारिंशत्तमः अध्यायो ईशावास्योपनिषदिति नाम्ना प्रसिद्धः। अस्यां उपनिषदि वैदिककर्म प्रतिपाद्यते। अस्याः प्रथममन्त्रे फलेच्छां विना कर्म कर्तव्यमित्युपदिष्टम्।

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीत मा गृधः कस्यस्विद्धनम्॥ (ईशावास्योपनिषद् .1)

द्वितीयमन्त्रे अग्निहोत्रादीनि वैदिककर्माणि अनुष्ठेयानीति उपदिश्यते।

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे॥ (ईशावास्योपनिषद् .2)

इह लोके शास्त्रविहितानि अग्निहोत्रादि कर्माणि कुर्वन् शतं वर्षाः जिजीविषेत् इति अत्र उच्यते। एवं सति कर्मफलानि नरे न लिप्यते। निष्कामयतया क्रियमाणानि कर्माणि चित्तशुद्धिद्वारा मोक्षदायकं भवति।

ये अविद्यां अथवा कर्म एव उपासते, ते अन्धं तमः प्रविशन्ति। ये कर्माणि परित्यज्य देवतोपासनादयः क्रियन्ते ते अपि अन्धकारं प्रविशन्ति।

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते।
ततो भूय इव ते तमो य उ विद्यायां रताः॥ (ईशावास्योपनिषद्.9)

एकादशमन्त्रे विद्याशब्देन देवताज्ञानं अविद्याशब्देन कर्म च निर्दिश्यते। यः देवताज्ञानं, कर्म च उभयं ज्ञायते, सः कर्मानुष्ठानेन मृत्युं तीर्त्वा देवताज्ञानेन देवात्मभावं प्राप्नोति इति।

विद्यां चाविद्यां च यस्तद्वेदोभयं सह।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतत्वमशनुते ॥ (ईशावास्योपनिषद्.11)

अन्तिममन्त्रे देवतोपसानायां, विहितकर्मसु, च व्यापृतस्य साधकस्य मृतिकालिकप्रार्थना

1 Research Scholar, Department of Vedanta, Sree Sankaracharya University of Sanskrit, Kalady

भवति। अहं ममेति अभिमानभाजो मम देहस्थः प्राणवायुः उपाधिरहिते विराट्पुरुषे, सर्वगते सर्वात्मनि सूत्रात्मनि ऐक्यं प्राप्नोतु। ततः भौतिकमिदं स्थूलशरीरं भस्मीकृतं पञ्चभूतेषु लयं प्राप्नोतु। ज्ञानकर्मभिः संस्कृतं लिङ्गशरीरमपि सत्यात्मनि लयं प्राप्नोतु इति।

वायुरनिलममृतमथेदं भस्मान्तं शरीरम्।
क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर॥ (ईशावास्योपनिषद् 17)

सामवेदस्य जैमिनीयशाखान्तर्गतकेनोपनिषदि चतुर्थखण्डे ब्रह्मविद्यां प्राप्तुं उपायरूपेण कर्मविचारः क्रियते। निष्कामकर्मानुष्ठानेन चित्तशुद्धिद्वारा ब्रह्मप्राप्तिः संभवति। अस्यां उपनिषदि अन्तिमभागे तपः, दमः, कर्म इत्यादयः ब्रह्मविद्यायाः उपकारकाः भवन्तीति प्रतिपाद्यते- "तस्यै तपो दमः कर्मेति प्रतिष्ठा, वेदः सर्वाङ्गानि सत्यमायतनम्" (केनोपनिषद् 4.8) इति।

अथ कृष्णयजुर्वेदीय कठोपनिषदि अन्तर्गतः कर्मसिद्धान्तः विचार्यते। नचिकेतसः पिता वाजश्रवः यागादिकर्मणि व्यापृतः आसीत्। मोक्षप्राप्तौ यागादिकर्म न पर्याप्तमिति अवगम्य नचिकेता यमं प्रति तृतीयवरत्वेन आत्मतत्वं प्रपच्छ। अनित्यभौतिककर्मणा नित्यपरमात्मप्राप्तिः न भवति। तथा चोक्तम्-

जानाम्यहं शेवधिरित्यनित्यं न ह्युध्रुवैः प्राप्यते हि ध्रुवं तत्।
ततो मया नचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानास्मि नित्यम्॥ (कठोपनिषद् 2.10)

अथर्ववेदस्य शौनकशाखान्तर्गतं मुण्डकोपनिषदि प्रथममुण्डके कर्मणां फलं स्वर्गप्राप्तिरिति प्रतिपाद्यते। तत्रैव यागादिकर्मानुष्ठानेन उपलब्धस्य स्वर्गफलस्य नश्वरत्वं अनित्यत्वं च बोधयति।

मन्त्रेषु कर्माणि कवयो यान्यपश्यं स्तानि त्रेतायं बहुधा सन्ततानि।
तान्याचरथ नियतं सत्यकामाः एष वः पन्था सुकृतस्यलोके॥ (मुण्डकोपनिषद् 2.1)

कर्माणि सुकृतस्य लोके पन्थाः भवन्ति। विधिपूर्वककर्माणि ये न कुर्वन्ति ते सत्यलोकं प्राप्नोति इत्यपि उक्तम्। द्वितीयखण्डे हौत्रं, अध्वर्यं, औद्गात्रम् इत्यादि कर्माणि साङ्गं अनुष्ठितव्यमिति उपदिश्यते। ये मूढाः पापकर्माणि श्रेयोरूपेण आचरन्ति ते पुनः पुनः जरामृत्युं यान्ति। यथा-

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथि वर्जितं च।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति॥ (मुण्डकोपनिषद् 1.9)

अविद्यायां अन्तरे वर्तमानाः स्वयं पण्डिताः धीराः इति मन्यन्ते। कर्मासक्ताः ते रागात् विद्यायां न रताः। श्रौतस्मार्तकर्माणि श्रेयस्कराणीति मन्यमानाः मूढाः अन्यत् श्रेयः न प्रत्यभिज्ञायते। विविधकर्णाणि कुर्वन्नपि आत्मज्ञानऽभावात् ततः परं हीनं लोकं यान्ति। यथा-

अविद्यायां बहुधा वर्तमानाः वयं कृतार्था इत्यभिमन्यन्ति बालाः।
यत् कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते॥
(मुण्डकोपनिषद् 2.3) इति।

जीवस्य कर्मफलभोगः भवति संसारः इति तृतीयमुण्डके प्रतिपाद्यते। आत्मसाक्षात्कारेण सर्वाणि कर्मफलानि क्षीयन्तेति विवृणोति। यथा-

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परापरे॥ (मुण्डकोपनिषद् 2.9)

कृष्णयजुर्वेदस्य तैत्तिरीयसंहितान्तर्गततैत्तिरीयोपनिषदः शिक्षावल्यां शिक्षाप्राप्त्यर्थं सेवितानि कर्माणि आचार्यः उपदिशति। यथा-

"ऋतं च स्वाध्यायप्रवचने च, तपश्च स्वाध्याय प्रवचने च, दमश्चस्वाध्याय प्रवचने च, अग्नयश्च स्वाध्यायप्रवचने च,अग्निहोत्रं च स्वाध्याय प्रवचने च"। (मुण्डकोपनिषद् 9.18)

व्रतहोमादयः उपासनाक्रियायाः साधनानि सन्ति। तानि सच्चिदानन्दप्राप्त्यर्थं उपकुर्वन्ति च।

ब्रह्मानन्दवल्यां यज्ञकर्माणि कर्तव्यानि इति निर्दिश्यते – "विज्ञानं यज्ञं तनुते, कर्माणि तनुतेऽपि च" (तैत्तिरीयोपनिषद् 5) इति। अत्र यज्ञः वैदिककर्म, कर्म लौकिककर्म च भवति।

एकमात्मानमेव कर्मविषये भेददृष्ट्या, ज्ञानविषये अभेदरूपेण च उपास्यमिति तैत्तिरीये प्रतिपाद्यते। संसारदोषवर्जितेन "अहं ब्रह्मास्मीति" अनुभवज्ञानेन पुनः ज्ञानिनः क्रियाफलानि न संबध्यन्ते।

अथर्ववेदस्य पिप्पलादशाखान्तर्गतप्रश्नोपनिषदि आत्मज्ञानप्राप्तेः प्राक् वेदोक्तकर्म कर्तव्यमिति उपदिश्यते। कर्म अभीष्टसिद्ध्यर्थमिति मत्वा ये प्रार्थयन्ति ते चन्द्रलोकं प्राप्नुवन्ति - "तद्ये हे वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते" (प्रश्नोपनिषद् .9)।

ऋग्वेदान्तर्गत ऐतरेयोपनिषदि कर्मानुभवस्य साधनत्वेन शरीरः प्रतिपाद्यते – "लोक्यते कर्मफलं अनुभूयते अनेन इति लोकः देहः इति" (ऐतरेयोपनिषद् 3.4)।

शुक्लयजुर्वेदान्तर्गतबृहदारण्यकोपनिषदः आरंभे ब्रह्मज्ञानप्राप्त्युपायभूत सार्वलौकिकपरित्यागस्य प्रतीकत्वेन अश्वमेधयागः निर्दिश्यते। कर्मसु मुख्याः पञ्चयज्ञाः (बृहदारण्यकोपनिषद् 6.4) अत्र प्रतिपाद्यन्ते। द्वितीयाध्याये कर्म उपासनारूपेण विचार्यते- "कर्मणा पितृलोकः विद्यया देवलोकः" (बृहदारण्यकोपनिषद् 5.70) इति । सुखदुःखसंमिश्रभावेन कर्मफलानि शरीरे अनुभूयते। पुण्यकर्माणि सुखदायकानि, पापकर्माणि दुःखदायकानि च भवन्ति। संसारचक्रः कर्मणा अनुवर्तते।

सामवेदान्तर्गतछान्दोग्योपनिषदि विभिन्नोपासनाकर्माणि प्रतिपाद्यन्ते। एतानि ध्यानमित्यर्थे प्रयुज्यते। तेषु प्रथमं, मुख्यं च भवति उद्गीथोपासना। ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति ह्युद्गायति, तस्योपव्याख्यानम् (छान्दोग्योपनिषद् 1)। इति।

उपसंहारः।

वेदस्य ज्ञानकाण्डं कर्मकाण्डं इति द्वौ विभागौ स्तः। तत्र ज्ञानकाण्डं भवति उपनिषत्। उपनिषदां मुख्योविषयः ब्रह्मप्रतिपादनमेव, तथापि मोक्षप्राप्तौ उपकारकाणां कर्मादीनां प्रतिपादनं च तासु अस्ति। तासु उपासनादिकर्मणां, यज्ञादिकर्मणां च विचारः दृश्यते। ज्ञानप्राप्तौ अत्यन्तं उपकारकाणि भवन्ति उपासनाकर्माणि । उपासनाकर्माणि चित्तशुद्ध्यर्थं उपायभूतः भवति। उपसनाकर्मणां लौकिकालौकिकानि विभिन्नप्रयोजनानि सन्ति। सत्वगुणवर्धनं, चित्तैकाग्रप्राप्तिः, अविद्यानाशः, परमात्मप्राप्तिः च अलौकिकप्रयोजनानि सन्ति। पुत्रधनधान्यादिप्राप्तिः लौकिकप्रयोजनं भवति। एवं मुख्योपनिषत्सु ब्रह्मविद्याप्राप्त्युपकारकत्वेन उपासनादि कर्माणि प्रतिपादितानि। ।

ग्रन्थसूची

शाङ्करभाष्यसमेता दशोपनिषद् आर्षविद्याप्रतिष्ठानम् तिरुवनन्दपुरम् 2025।

डा. एस् राधाकृष्णन् भारतीयदर्शनम् मातृभूमि कोट्टयम्।

पण्डितजगदीशशास्त्री उपनिषद्संग्रहः मोत्तिलाल् बनारसीदास् दिल्ली 1170।

रामरायकवेः अद्वैतान्यमतखण्डने जीवेश्वरस्वरूपविमर्शः

विजिता विजयन्. ए[1]

अद्वैतवेदान्तदर्शने मधुसूदनसरस्वतेः पश्चात् प्रमुखानां आचार्याणाम् खण्डनसाहित्ये प्रवृत्तेः अभावः दृश्यन्ते। मधुसूदनसरस्वत्यः कालात् शतकद्वयानन्तरं कैश्चिदाधुनिकैः आचार्यैः अद्वैतेतरमतनिरासाय वादग्रन्थाः कृताः दृश्यन्ते। ते वासुदेवशास्त्रिअभ्यङ्कारः, बेल्लङ्कोण्डरामरायकविः, महामहोपध्याय अनन्तकृष्णशास्त्रिः च।

विंशतिशतकीयेषु अद्वैतवेदान्तिषु प्रमुखः आसीत् आन्ध्रादेशियः बेल्लंकोण्ड इत्यपरनाम्नापि प्रसिद्धः रामरायकविः। मोहनराय- हनुमाम्पा दम्पत्योः पुत्रस्य अस्य जन्म १८७५ तमे आसीत्। एषः तर्कव्याकरणवेदान्तालंकारशास्त्रेषु निपुणः आसीत्। शङ्कराचार्यः इव वैभवदर्शनात् अभिनवशङ्करः इत्यपि सः प्रसिद्धः आसीत्। शताधिकग्रन्थानां कर्ता कविरयं एकोनचत्वारिंशत् तमे वयसि दिवंङ्गतः।

संस्कृत-तेलुगु भाषाभ्यां अनेन विरचिताः १४६ कृतयः उपलभ्यन्ते। तेषु वेदान्तशास्त्रप्रकरणानि, स्तोत्राणि, गद्यप्रबन्धाः, व्याख्याग्रन्थाः च सन्ति। रामरायकवेः प्रमुखाः ग्रन्थाः भवन्ति भाष्यार्कप्रकाशिकेति भगवद्गीताशाङ्करभाष्यव्याख्या, वैय्याकरणसिद्धन्तकौमुद्याः शरद्रात्रिः, शाङ्करभाष्यतात्पर्यप्रकाशकं ब्रह्मसूत्र चतुसूत्रीतात्पर्यनिर्णयम्, तथा ब्रह्मसूत्रजिज्ञासाधिकरणभाष्ये श्रीभाष्यकारेणोद्भावितानां आक्षेपाणां समाधानमिव जिज्ञासाधिकरणमवलम्ब्य विरचितं विशिष् टाद्वैतादिसम्प्रदायविमर्शात्मको श्रीशङ्कराशङ्करभाष्यविमर्शः इति वादग्रन्थः, अद्वैतेतरमतनिरासाय कृतं अद्वैतान्यमतखण्डनञ्च।

अद्वैतान्यमतखण्डनम्

अद्वैतान्यमतखण्डनमेकं लघुकायवादग्रन्थो भवति। २९ अध्यायात्मके ग्रन्थेस्मिन् अद्वैतमतमण्डनं तथा इतरमतखण्डनं च कृतम् । यद्यपि अद्वैतेतराणां मतानं खण्डनमेव अस्य मुख्यो विषयः तथापि तत्कालिकानं अष्टाविंशतिसिद्धान्तानां संग्रहः च भवत्ययम्। ग्रन्थोऽयं हरिभद्रसूरेः षट्दर्शनसमुच्चयवत् तथा मधवाचार्यस्य सर्वदर्शनसंग्रहवत् वा दर्शनानां संग्रहात्मकः अतः ऐतिहासिकदृष्ट्या च प्राधान्यमर्हति।

भाष्यादिसाम्प्रदायिकग्रन्थेषु आचार्यैः स्वीकृतानां युक्तीनां प्रभावः अस्मिन् दृश्यते। अद्वैतेतरदर्शनानां मूलतत्त्वान् विचार्य तेषां युक्तिदोषान् युक्त्याभासान् वा प्रदर्श्य तान् निरस्य अद्वैततत्त्वं उपस्थापयति रामरायकविः। विचारितानां सिद्धान्तानां मूलतत्त्वानां एव निरासे अस्य श्रद्धा इत्येतदेव ग्रन्थस्य अस्य विशेषः। प्रबन्धेऽस्मिन् रामरायकविना खण्डितानां त्रयाणां दर्शनानां

1 Research scholar, Department of Sanskrit Vedanta, S.S.U.S Kalady, Ernakulam, vijithavijayanvalapad@gmail.com

जीनेश्वरस्वरूपविचारः क्रियते।

प्रमुखमतानां जीवेश्वरस्वरूपविमर्शः

सांख्यद्वैतविशिष्टाद्तदर्शनानां जीवेश्वरव्यवस्थां विचार्य तेषां वेदविरुद्धत्वात् तेषां न प्रामाण्यमिति उपस्थाप्य निरस्यति रामरायकविः।

सांख्यम्

सांख्यं द्विविधं सेश्वरं, निरीश्वरमिति। तत्र सेश्वरससांख्यं देवहूतिसुतेन भगवत्कपिलाचार्येण प्रवृत्तम्। तत्तु वेदान्तमतमेव अनुसरति, अतो न निराकार्यमिति रामरायकवेर्मतम्। निरीश्वरसांख्यस्तु कश्चन कपिलयोगिना प्रवृत्तम्। तत्तु वेदविरुद्धांशसद्भवात् निराकार्यं भवतीति रामरायकविः। अतः एतेषां निरीश्वरसांख्यानां तत्वानां अप्रामाणिकत्वं प्रदर्श्य निरस्यति । कपिलयोगिनः सांख्यदर्शने दृश्यमानान् वेदविरुद्धान् अंशान् प्रदर्श्य तेषामप्रामाणिकत्वमुपपादयति । कपिलयोग्यनुयायिनः सांख्याः निरीश्वरवादिनः (गौड 9) वेदान्तिनां मुख्यप्रतियोगिनः। अतः अद्वैतिनः निरीश्वरसांख्यस्य मोक्षसाधनत्वं प्रामाण्यत्वं च न अङ्गीकुर्वन्ति। सर्वेऽपि वेदान्तिनः इदं सांख्यदर्शनं निराकुर्वन्ति। अत्र रामरायकविः सांख्यकारिकायाः प्रथमकारिकायां प्रतिपादितेषु तत्वेषु दोषमुद्भाव्य तान् खण्डयन्ति ।

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयस्सप्त।
षोडशकश्च विकारो न प्रकृतिर्न विकृतिः पुरुषः॥इति । (सांख्यकारिका 3)

अनया कारिकया जगतः जन्मादिकारणं प्रकृतिरिति प्रतिपादयन्ति सांख्याः। प्रकृतेः जडत्वात् तस्याः सृष्ट्यादि कर्तृत्वं न युज्यते इति वेदान्तिनः। प्रकृतिमहत्तत्त्वयोः उभयोरपि प्रपञ्चस्य सृष्ट्यादि कर्तृत्वं अप्रमाणित्वात् न युज्यते। वेदे यत्र कुत्रापि अचेतनायाः प्रकृतेः स्वातन्त्र्येण जगत् कर्तृत्वं न प्रतिपादितम्। प्रकृतेर्भिन्नस्य चेतनस्य ईक्षणपूर्वकपरिणाममेव वेदेषु प्रसिद्धम्। 'तदैक्षत बहुस्यां प्रजायेय' (छान्दोग्योपनिशद् 6.2.3) इति श्रुतिः अत्र प्रमाणम्। यदि प्रकृति माया, महत्वं बुद्धिरिति च स्वीक्रियते तर्हि दोषाभावेऽपि केवलमायायाः जडत्वात् सृष्टायादयः म संभवत्येव। पुरुषाधिष्ठितमायायाः तत्र प्रवृत्तिरित्यपि स्वीकर्तुं न शक्यते पुरुषस्योदासीनत्वात् । सांख्यकारिकायां पुरुषः उदासीनः एवेति प्रतिपादितम्। अतः स्वसिद्धान्तविरोधः च।

'न प्रकृतिर्विकृतिः पुरुषः' इत्यत्र पुरुषशब्देन कस्य ग्रहणं जीवस्य? उत ईश्वरस्य? अथवा ब्रह्मणः? इति शङ्क्यते रामरायकविः। सांख्याभिमतपुरुषो न जीवः, जगत् जन्माद्यहेतुत्वात् पुरुषस्य अप्रकृतित्वेऽपि, 'न जायत' इति श्रुत्या तस्य अविकृतित्वेपि कर्ता भोक्ता विज्ञानात्मेति श्रुत्या औदासीन्याभावात् पुरुषो न जीवः भवितुमर्हति। नापि ईश्वरः, तस्य प्रकृतित्वात्, मायावी पुरुष एव प्रकृतिः। सांख्यपुरुषः न ततद्वदिति निर्णयति रामरायकविः श्रुत्या युक्त्या च।

अहङ्कारतत्वेन कस्य ग्रहणं जीवस्य वा अन्यस्य इति पुनः शङ्क्यते। सांख्यमतानुसारेण ईश्वर इति वक्तुं न शक्यते। तन्मते ईश्वरस्य अनङ्गीकारात्। जगत्सृष्ट्यादि हेतोरीश्वरस्याभावे जगदभावः। तथा अहङ्कारनाशात् साक्षिणो जीवस्याहङ्कारत्वायोगात् च। अथ यदि पुरुषशब्देन साक्षिग्रहणं अहङ्कारशब्देन जीवग्रहणं प्रकृतिशब्देन मायाग्रहणं ईश्वरब्रह्मणी तु पुरुषादन्ये एवेत्युच्यते तर्हि स्वेश्वरसांख्यमेव तत् इत्युक्त्वा सांख्यमतं न सुघटितमिति खण्डयति रामरायकविः।

द्वैतमतम्

ईश्वरः अस्ति, जीवो तस्मादऽन्यः, तथा ईश्वरः सर्वज्ञः, जीवः अल्पज्ञः, तस्माद् तयोः मध्ये भेदोऽस्ति इति द्वैतिनां मतम्। जीवेश्वरयोरौपाधिकभेदः द्वैतिनः नेच्छन्ति।

ईश्वरः अस्ति इति वेदान्तिनः अपि अङ्गीकुर्वन्ति। अन्तकरणावच्छिन्नचैतन्यं जीवः। मायाविच्छन्नचैतन्यमीश्वरः। अत्र दर्पणप्रतिफिलतस्य तथा जलप्रतिफलितस्य च सूर्यस्य भेदः नास्त्येव। तत्र दर्पणजलयोरेव भेदः इति। सर्वज्ञत्वादि विशेषणांशे भेदेऽपि विशेष्यांशे अभेदः

एव, चैतन्यस्यैकरूपत्वात्। प्रकृते तु जीवेश्वरयोर्न स्वरूपभेदः। तद्देशतत्कालदृष्ट देवदत्तात् एतद्देशैतत्कालदृष्टस्य देवदत्तस्य न भेदः।

ईश्वरस्यपरोक्षत्वं अपरोक्षत्वं चेति धर्मद्वयं अस्ति इति द्वैतिनामेवाभिप्रायः। तेषां मते जीवः किञ्चिज्ञः अल्पशक्तिः, विष्णुरीश्वरः सर्वज्ञः सर्शक्तश्च। घटमठादिषु तत्संबन्धेन वर्तमानस्य आकाशस्य यथा तत्तदुपाधिप्रयुक्तभेदः व्यवह्रियते तथैव नीरूपस्य निर्मलस्य आत्मनोऽपि भेदव्यवहारः। न जीवेश्वरयोः स्वरूपभेदः। अतः जीवानां परस्परभेदमपि नास्ति इति सिद्धम्।

विशिष्टाद्वैतम्

विशिष्टाद्वैतिनः भेदाभेदवादिनः। विशेषणविशिष्टः एव ईश्वर इति विशिष्टाद्वैतिनः वदन्ति। चिदचिदुभयविशिष्टस्य ब्रह्मण एकप्रत्वतिपादको वादः सिद्धान्तो वा भवति विशिष्टाद्वैतम्| द्विधा इतं द्वितं, तस्य भावः द्वैतम्, विशिष्टं च, स्थूल-सूक्ष्म-चिदचिद् विशिष्टः ब्रह्म। कारणरूपेण ब्रह्मणः अद्वैतत्वं, कार्यरूपेण भिन्नत्वमिति भेदाभेदतत्वं विशिष्टाद्वैतिनामपि स्वीकार्यमेव। रामरायकविः अत्र एतेषां विशिष्टादवैतिनां 'अंशाशिभावः' तथा 'शरीरशरीरि भावः' इति तत्त्वे स्वीकृत्य विशिष्टाद्वैतिनां जीवेश्वरभेदं स्वरूपं च विमर्शयति ।

अत्र जीवेश्वरयोः भेदम् रामरायकविः न अङ्गीकरोति। यदसदिग्धमप्रयोजनं च न तत्प्रेक्षावत् प्रतिपित्सगोचरः इत्यतः यदि जीवात्मनोः अत्यन्तभेदो व्यक्तश्चेत् तत्र जिज्ञासा न प्रवर्तते। शरीरात्मनोः भेदः, तद्वदनयोस्तादम्यस्य च मिथ्याज्ञानपूर्वकेन अध्याससेन कृतं भवति। तस्मात् तद्फलस्य लोकव्यवहारस्यापि मिथ्यात्वमपि अङ्गीकर्तव्यम्। अध्यासुप्रयुक्तयेः अनयोः विवेकेन एव वस्तुस्वरूपावधारणं सम्भवति इति अद्वैतिनां राद्धान्तः।

जीवेश्वरयोः भेदमस्ति, ईश्वरः नारायणः स्वतन्त्रः, जीवात्मा परमात्मांशः इति विशिष्टाद्वैतवादोऽपि रामरायकविः निरस्यति। तत्सृष्ट्वा तदेवानुप्रविशदिति (तैतिरियोपनिष्द् 6.2.2) श्रुत्या 'ममैवांशो जीवलोको जीवभूतसनातन् इति स्मृत्या च जीवेश्वरभेदः, स्मृतिरूपः परत्रपूर्वदृष्टावभासः' इति भाष्योक्तवत् अध्यस्त एव। तथा ईश्वरः निरवयवः निरंशः, जीवः ईश्वरस्यांशः च। निरंशे ईश्वरे अंशित्वं आरोपयितुं न शक्यते। घटाकाशाः महाकाशस्यांशः तद्वत् जीवः ईश्वरांशः इति वक्तुं न युक्तम्। यथा घटाकाशमहाकाशयोः यो भेदः व्यवहारे प्रतीयते तदुपाधिवशात् एव। तादृशमेव जीवेश्वरयोः भेदः मायावच्छिन्नत्वात् ईश्वर इति, अन्तःकरणावच्छिन्नत्वात् जीवः इति व्यवहारः च।

उपसंहारः

विंशतिशतकीयेषु वेदान्तपण्डितेषु अन्यतमः बेल्लङ्कोण्ड इत्यपरनाम्ना प्रसिद्धः आन्ध्रदेशीयः रामरायकविः। अनेन विरचितेषु शताधिकग्रन्थेषु उपलभ्यमानेषु बहवो इतोपि अप्रकाशिताः। अनेन विरचितग्रन्थेषु अद्वैतान्यमतखण्डनं नामकेऽस्मिन् लघुकाये ग्रन्थे भारते प्रचलितान् अष्टविंशति दर्शानां मतान् अद्वैतयुक्त्या श्रुत्या च परीक्ष्य, तेषां अनभिमतत्वं अस्वीकार्यत्वं च सम्यक् प्रदर्श्य तान् खण्डयन् अद्वैतवेदान्तस्य श्रुतिसिद्धत्वं प्रामाण्यत्वं च समर्थितम्।

ग्रन्थसूची

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शास्त्रिः, काशिनाथ(सम्पा),बृहदारण्यकोपनिषत् , आनन्दमुद्रालयम्, १८९२

वैदिकपरम्परासंरक्षणे श्रीमदनान्दतीर्थभगवत्पादाचार्याणां परमोच्चस्थानत्वम्

डॉ गुरूमध्वाचार्य तिरूमलाचार्य नवली[1]

सीतारमणमानम्य सुविधावित्तसिद्दये ।
श्रीमद्भोगपुरीशस्य प्रसादं प्रार्थयाम्यहम् ॥

अदुःखमितरत् सर्वं जीवा एव तु दुःखिनः । तेषां दुःखप्रहाणाय श्रुतिरेषा प्रवर्तते" इत्यादिप्रमाणवचनैः संसारान्धकूपे निमग्नानां जीवानामुद्धारार्थं प्रवृत्तेयं वेदवाणी भगवन्माहात्म्यज्ञानजनकतया भगवद्भक्त्युत्पादकत्वेन च "एनं मोचयामी" त्याकारक भगवदत्यर्थप्रसादजात "न च पुनरावर्तत" इत्यादिश्रुतिसिद्द परमवैदिकत्वस्वस्वरूपानन्दाविर्भाव रूपमोक्षस्य कारणतामावहतीति परममङ्गलाचार्यत्वविशिष्ट श्रीमन्मध्वाचार्यप्रतिष्ठापित परमवैष्णवसिद्धान्तः ।

सनातनवैदिकसिध्दान्तपरम्परायां प्रायः साङ्गान्वेदानधीत्य वेदार्थज्ञानसम्पादनमिति सर्वे वैदिकमताचार्या प्रतिपादितवन्तः । आर्षसंस्कृतौ ऋषिच्छन्दोदेवतानां ज्ञानं वेदार्थज्ञाने अत्यावश्यकमिति प्राचीनयास्काद्याचार्याः अङ्गीकृतवन्तः । तत्रापि छन्दोज्ञानस्य महतां एवं प्रतिपादितवन्तः ।

छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते ।
ज्योतिषामयनं चक्षुः निरुक्तं श्रोत्रमुच्यते ॥
शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् ।
तस्मात् साङ्गमधीत्यैव ब्रह्मलोके महीयते ॥(पाणिनीयशिक्षा)

छन्दांसि छादनात् - (यास्कनिरुक्तम्) । यदेभिरात्मानमाच्छादयन् देवा मृत्योर्बिभ्यतः तच्छन्दसां छन्दत्वम् - (दुर्गाचार्यः) नाच्छन्दसि वागुच्चरति - (दुर्गाचार्यः) मन्त्राणामार्षेयच्छन्दोदैवतविद्याजनाध्यापनाभ्यां श्रेयोऽधिगच्छतीति (कात्यायनः) (सर्वानुक्रमणिका)

छन्दोभूतमिदं सर्व वाङ्मयं स्याद् विजानतः ।
नाच्छन्दसि न चापृष्टे शब्दश्चेरति कश्चन ॥ कात्यायनः (सर्वानुक्रमणिका)
छन्दहीनो न शब्दोऽस्ति नच्छन्द शब्दवर्जितम् - (भरतमुनिः नाट्यशास्त्रम्) ।

श्रीमदानन्दतीर्थ भगवत्पादाचार्याः स्वीयऋग्भाष्यस्य प्रारम्भे ॐ नारायणमखिलगुणार्णमुच्च सूर्यामितद्युतिमशेषनिरस्तदोषम् । सर्वेश्वरं गुरुमजेशनुतं प्रणम्य वक्षाम्यृगर्थमतितुष्टिकरंतदस्येति निर्विघ्नग्रन्थपरिसमाप्तिकं मङ्गलंकृत्वा "स एवाखिलवेदार्थः सर्वशास्त्रार्थ एवच" इत्यादिवचनैः भगवान् नारायण एव सकलवेदार्थः इति प्रतिपादितवन्तः । ऋभाष्योपोद्घाते "मुनिस्तु सर्वविद्यानां भगवान् पुरूषोत्तमः' इत्यादिवचनानां औचित्यं श्रीमज्जयतीर्थश्रीचरणाः " एवं व्याख्यातस्य सूक्तस्य

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1 संस्कृतविभागाध्यक्षः, नूतन विद्यालयपदवीमहाविद्यालयः, कलबुरगी कर्नाटक

व्याकरिष्यमाणानांच ज्ञानादिकमृष्यादिज्ञाने सत्येव सफलं नान्यथा । "यो हवा अविदिता च्छन्दो दैवतब्राह्मणेन मन्त्रेण यजति याजयति वाध्यापयति स्थाणुं वर्च्छति गर्ते वापद्यत प्रवामीयते व इति श्रुतेः । तस्मात् ऋषिच्छन्दोदैवतादिकं ज्ञापयन् ऋषिं तावदाह मुनिस्त्विति, श्रीमध्वाचार्याणामाशयं प्रतिपादितवन्तः ।

वेदार्थज्ञाने ऋषिज्ञानस्यावश्यकतां प्रतिपाद्य " छन्दस्त्वेन मुनित्वेन तासां स्मृतिरूदीरिता- इत्यादि वचनैः, छन्दसामपि तथा देवतानामपि ज्ञानमावश्यकमिति श्रीमध्वाचार्याः प्रतिपादितवन्तः इति । "एवं ऋषीनुक्त्वा तत्स्मरणंच विधाय छन्दसामपि स्मरणं विधत्ते छन्दस्त्वेनच तासां स्मृतिरुदीरितेति श्रीमट्टीकाकृत्पादैः प्रतिपादितं वर्तते । अग्रे श्रीमन्मध्वाचार्याः "ऋषिच्छन्दोदैवतानि ज्ञात्वाऽर्थं चैव भक्तितः । स्वाध्यायेनैव मोक्षः स्यात् विरक्तस्य हरिस्मृतेः ।" इत्यादिवचनैः, वेदार्थज्ञाने ऋषिच्छन्दोदैवतानां ज्ञानमत्यावश्यकमिति प्रतिपादितवन्तः ।

प्रायः प्राचीनवेदभाष्यकारा सर्वेऽपि वेदार्थज्ञाने ऋषिच्छन्दोदेवताज्ञानस्य आवश्यकत्वं प्रतिपादितवन्तः । तथापि ऋभाष्ये श्रीमन्मध्वाचार्याः पुनः तत्प्रतिपादितवन्तः इति वैयर्थ्याशंका अथवा को विशेषः तथा प्रतिपादने इत्याकारकप्रश्नः उद्भूयते । आचार्यभावप्रकाशने दक्षदीक्षाः श्रीमट्टीकाकृत्पादाः " एतेन छन्दोज्ञानमनुपयुक्तमिति कस्यचिन्मतं निराकृतं भवतीति" वैयर्थ्याशंकां परिहृत्य आचार्याणां ऋषिच्छन्दोंदैवतज्ञानस्य निरूपणे विशेषो वर्तते इति निरूपितवन्तः ।

श्रीमन्मध्वाचार्याः वेदार्थज्ञाने छन्दोज्ञानस्य अनुपयुक्तताप्रतिपादक सिध्दान्तस्य निराकरणं कृतवन्तः इति छन्दोज्ञानमनुपयुक्तमिति प्रतीकं स्वीकृत्य श्रीमट्टीकाकृत्पादाः आचार्यैः एतन्मतं खण्डितं वर्तते इति, भाष्यकाराणां "ऋषिच्छन्दोदैवतानि ज्ञात्वार्थंचैव भक्तितः" इति विवरणस्य महदौचित्यं प्रदर्शितवन्तः । यन्निराकरणं तत्र आचार्यैः कृतं सः कः सिध्दान्त इति न ज्ञायते इति भाति, परन्तु वेदप्रतिष्ठापनाचार्यवर्याणां श्रीमदानंदतीर्थभगवत्पादानां तथा तेषां हार्दप्रदर्शकाणां श्रीमट्टीकाकृत्पादानां स्थानं सारस्वत प्रपंचे औन्नत्येन वर्तत इत्यंशः अर्वाचीन नवदशतमानस्य चतुः शास्त्रविद्वन्मूर्धन्यतमैः महामहोपाध्यायबिरूदांकितैः युधिष्ठिरो मीमांसकैः प्रकाशित इति तु मध्वमतानुयायिनां मोदप्रदात्मको विषयः । तैर्विरचित वैदिकसिध्दान्तमीमांसा नामकग्रन्थे श्रीमट्टीकाकृद्भिः "एतेन कस्यचिन्मतं निराकृतमाचार्यैः इति यदुक्तं तन्मतं छन्दसां वेदार्थज्ञाने अनु पयुक्तताप्रतिपादकप्राचीनस्कंदस्वामिनां मतमिति सुस्पष्टतया प्रतिपादितं वर्तत इति ज्ञायते ।

"द्वितीयं छन्दांसि वेदार्थज्ञानेऽनुपयोगीनीति पक्षं केवलऋग्भाष्यकारः स्कन्दस्वाम्येव कण्ठतो ब्रवीति । तदुक्तम् - तत्रार्षदैवतयोः अर्थावबोधने उपयुज्यमानत्वात् ते दर्शयिष्येते । न छन्दः अनुपयुज्यमानत्वात् इति (ऋग्भाष्यारम्भे)

यद्यपि मध्वाचार्यविरचितस्य ऋग्भाष्यस्य टीकाकृता जयतीर्थेन स्कन्दस्वाम्युक्तस्य छन्दोज्ञा नस्यानुपयुज्यमानत्वप्रतिपादकवचनस्य " एतेन छन्दोज्ञानमनुपयुक्तमिति कस्याचिन्मतं निराकृतं भवति" इत्येवं खण्डनं कृतम् । तथापि न तेन न च तद्विवृत्तिकारेण नरसिंहेन छन्दो ज्ञानं कथं वेदार्थज्ञाने साहाय्यं विदधातीति न व्यक्तीकृतम् ।"

त्रिसहस्रवर्षेभ्यः प्राक् स्कन्दस्वामिभिः प्रतिपादित वेदार्थज्ञाने छन्दसां निरूपयुक्तताकत्वसिध्दान्तः प्रायः आगामिनीसिध्दान्तप्रतिपादकैः कंठतः खण्डनं न कृतम्। परन्तु क्रिस्तशकद्वादशशतमाने श्रीमन्मध्वाचार्याः 'ऋषिच्छन्दोदैवतानि ज्ञात्वा' इत्याख्यवचनेन प्राक्कालाखण्डित स्कन्दस्वामीसिध्दान्तस्य खण्डनं कृतवन्तः इति " एतेन छन्दोज्ञानमनपयुक्तमिति कस्यचिन्मतं निरकृतं भवति इत्यनेन वचनेन श्रीमट्टीकाकृत्पादाः श्रीमदानन्दतीर्थोपदिष्टरहस्यप्रद र्शकाः जाता इति तु विस्मयास्पदो तथा तेषां आश्चर्यचर्यत्वनिदर्शको विषयः ।

युधिष्ठिरमीमांसकैः वेदार्थज्ञाने छन्दोज्ञानस्यानुपयुक्तता प्रतिपादकप्राचीनस्कन्दस्वामिनाः मतं श्रीमध्वाचार्यैः निराकृतमिति यज्जयतीर्थैः उक्तं वर्तते तदंगीकृत्य, "खण्डनं कृतं, छन्दो ज्ञानं कथं

वेदार्थज्ञाने साहाय्यं विदधातीति न व्यक्तीकृतमिति" प्रश्नः कृतः वर्तते ।

तस्य समाधानं स्वतः श्रीमट्टीकाकृत्पादानां " एवं व्याख्यातस्य सूक्तस्य व्याकरिष्यमाणानां च ज्ञानादिकमृष्यादिज्ञाने सत्येव सफलं नान्यथा । "यो हवा अविदिता च्छन्दो दैवतब्राह्मणेन मन्त्रेण यजति याजयति वाध्यापयति स्थाणुं वर्च्छति गर्ते वापद्यत प्रवामीयते व इति, "सर्वे वेदा यत्पदमामनन्ति वचांसि सर्वाणि इत्यादि वचनैः भगवान् एव सर्ववेदार्यभूत, तथा

"ऋषिच्छन्दोदैवतानि ज्ञात्वार्थं चैव भक्तितः ।
स्वाध्यायेनैव मोक्षः स्यात् विरक्तस्य हरिस्मृतेः ॥
जप्येनैव तु संसिद्धयेद् ब्राह्मणो नात्र संशय ।
मुनिस्तु सर्वविद्यानां भगवान् पुरूषोत्तमः ।

विशेषतश्च वेदानां यो ब्रह्माणमिति श्रुतिः इति आचार्योदाहृत प्रमाणस्य "हरिविषया स्मृतिः यस्यासौः - इत्याख्यव्याख्यानेन च व्यक्तीकृतं वर्तते । तथा एतस्य विवरणं " तव संकीर्तनं वेदशास्त्रार्थज्ञानसिध्दये इति बिरुदांकिताः श्रीपूर्णप्रमतीनां तथा मान्यखेट निवासी श्रीमज्जयतीर्थानांच कृपापात्रभूताः श्री राघवेन्द्रगुरुसार्वभौमाः मंत्रार्थमंजर्यां "ऋष्यादिज्ञाने सत्येव मंत्रार्थज्ञानस्य फलवत्वं, अन्यथात्वनर्था इत्यस्यावगमेन ऋष्यादिज्ञानस्यावश्यकत्वम् । छन्दो ज्ञानमावश्यकमित्यत्र न वर्णसमावेशरूपच्छन्दोज्ञानमात्रं विवक्षितं किन्तु तदाभिमानिदेवताज्ञानंच । श्रुतौ स्मृतौ च छन्दः पदस्य ॐ अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॐ इत्यत्रोक्तादिशा मुख्यामुख्यवृत्तिभ्यामभिमान्यभिमन्यमानोभयपरत्वात् इति वचनैः वेदार्थज्ञाने छन्दसां उपयुक्ततां सप्रमाणकं श्रीमद्ज्जयतीर्थप्रदर्शितपथा प्रदर्शित्वेन च युधीष्टीरोमीमांसकानां न व्यक्तीकृतं इत्यस्य स्पष्टतया प्रश्नोद्भवपूर्वमेव उत्तरं दत्तवंतः ।

सत्यसनातनसंस्कृतेः मुख्याघारभूतवेदार्थज्ञानविषये परमतानिराकरणपूर्वकपरमप्रेमास्पद भगवदनुग्रहेणैव मोक्षाख्यफलावाप्तिः । तदुपायभूत साङ्गवेदार्थज्ञानस्यात्यावश्यकत्वमिति स्व मतश्रीमद्वैष्णवसिध्दान्तप्रतिष्ठापनं श्रीमन्मध्वाचार्यैः कृतमिति, कमनीयप्रगल्भवाक्प्रबन्धेन श्रीमज्जयतीर्थश्रीमच्चरणैः या पध्दतिर्प्रदर्शिता सा नितरामाश्रयणीया जिज्ञासुभिः इत्युक्त्वा समीचीनवेदार्थकथनेन श्रीमन्मध्वाचार्यैरेव वेदसंरक्षणं कृतं इति श्रीमट्टीकाकृदुक्तदिशा जडमतिरहं श्रीवेदव्यास मध्वजयतीर्थादिगुरूणां कृपालेशेन विप्लुट् यत् कथितवान् तत्प्रबंधं "यत् करोषि यदश्नासि यज्जुहोषि ददासियत् । यत्तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणमिति गीताचार्योक्त्यादरेण अस्मद्गुर्वन्तर्गतभारतीरमण भोगापुरे शाभिन्नमध्वांतर्गत श्रीमूलसीतासमेतदिग्विजयरामश्रीमूलरामपदपद्मयोः भक्त्या समर्पयामि ।

छन्दोरूपस्य वै विष्णोः छन्दोज्ञानेन पूरितम्
प्रदर्शिता येन महता तं वन्दे मध्वभास्करम् ॥

Concept of Ātman in Ayurveda and Tarkaśāstra

Dr. Devan E. M[1]

Introduction

The Vedas are the world's oldest extant literary texts. They are regarded as the foundation of the Indian knowledge system. According to the Indian Knowledge system, there are fourteen vidyas, or branches of knowledge. They are four vedas, six vedaṅgas, Mīmāmsa, Nyāyavistara, Purāṇas and Dharmaśāstra[2]. According to certain experts, there are Eighteen branches including four Upavedas i.e., Ayurveda, Dhanurveda, Arthaśāstra and Gandharvaveda[3]. There are different opinions among scholars on the inclusion of Arthaśāstra as Upaveda. Some of them accept Sthāpatya Veda or Śilpaveda as upaveda instead of Arthaśāstra. Sages shared their thoughts and beliefs on the material world and the eternal world in these branches of the Indian knowledge system. The emancipation from the cycle of rebirth and death, known as Mokṣa, was considered the ultimate aim of life by the riṣis of ancient India. So, through their works and counsel, they explain and demonstrate the route to liberation. The liberation of the Ātman from the shackles of this world is the idea of Mokṣa. They elaborate on the soul's nature and attributes in their writings. Different systems have different views on the soul. While some claim it is Nirguṇa, or without any attributes, others think it is Saguṇa. While others recognise both the Supreme and Individual Soul, some solely accept the Supreme Soul. Thus, there are several inconsistencies among diverse systems' conceptions of the soul. In this study, I want to contrast several points of view about Soul in Ayurveda and Nyāya Philosophy.

Derivation and Definition of Ātman

Ātma is one among the nine substances in Tarka śāstra.[4] The term 'आत्मा' is derived from the root 'अत'. The meaning of 'अत' is

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1 Ass ıstant professor, emdevanem@gma ıl.com, 8848382561
2 अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः। पुराणं धर्मशास्त्रं च विद्याह्येताश्चतुर्दश ॥(पु.सा)
3 आयुर्वेदो धनुर्वेदो गान्धर्वश्चैव ते त्रयः। अर्थशास्त्रं चतुर्थन्तु विद्याह्यष्टादशैव ताः ॥(वि.पु.3.6.29)
4 तत्र द्रव्याणि पृथ्व्यप्तेजोवाय्वाकाशकालदिगात्ममनांसि नवैव (त.सं.)

'सातत्य गमने' which means '*that which has continuous motion always*'. Hence the Nirukti of the word ātma is '*the one which spread all over*.[5] Tarka śāstra defines ātman as ज्ञानाधिकरणमात्मा. The substratum of knowledge is ātman. According to Tarka śāstra, knowledge is the property of both jīvātma and paramĀtma. Hence, ज्ञानाधिकरणम् is the common definition of jīvātman and paramātma. The knowledge residing in paramĀtma is eternal. Therefore, the specific definition of paramātma is नित्यज्ञानाधिकरणम्. The specific definition of jīvātman is सुखाद्यधिकरणं I सुखादि means the properties सुखम्, दुःखम्, इच्छा, द्वेषः, प्रयत्नः, धर्मः, अधर्मः, संस्कारः (भावना), which are residing only in jīvātman not in paramātman. Hence the specific definition of jīvātma is सुखाद्यधिकरणं I

Classification of Ātma

Tarka śāstra classified ātman as -

- absolute soul (परमात्मा)
- empirical soul (जीवात्मा)

Paramātma is Īśwara (god), who is omniscient (सर्वज्ञ) and is singular (एक). Each living body has one jīvātma. Hence empirical souls are many. The empirical soul is also eternal and omnipresent.6

The concept of Ātman in Ayurveda

The concept of Ātma in Ayurveda, vaiśeṣika and sānkhya philosophies are almost similar. In Ayurveda the term indicating the ātman is Purusha which is the same as Sankhya darśana. The term puruṣa is derived from the root 'पुर'. it is the one who resides in the body.[7] In Ayurveda it is one of the components of life, the other three being sarīra, indriya and manas. In other words, it is one of the three components of a living person.[8]

Synonyms of Ātma in Ayurveda

According to caraka, अव्यक्तं, आत्मा, क्षेत्रज्ञः, शाश्वतः, विभु, अव्ययः these are the synonyms of Ātma.[9] अव्यक्तं – unmanifested , आत्मा – which always travels, क्षेत्रज्ञः - knower of the body, शाश्वतः- the eternal, विभुः - the ever pervading, अव्ययः- the one without change.

Classification of Ātma in Ayurveda

Ayurveda in lines with Vaiśeṣika philosophy and Tarka śāstra holds that there are two types of souls

1) jīvātman (The individual soul/empirical soul)

2) Paramātman (The absolute soul)

jīvātma (The individual soul/empirical soul)

Ayurveda considers that the empirical soul is perishable as it

5 'अतति = सकलं व्याप्नोति इति आत्मा'

6 स द्विविधः परमात्मा जीवात्मा च । तत्र ईश्वरः सर्वज्ञः परमात्मा एक एव । जीवात्मा प्रतिशरीरं भिन्नो विभुर्नित्यश्च । (त.सं.)

7 पुरि शरीरे शेते इति पुरुषः

8 शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्। नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते ॥ (च.सू.1/42)

9 अव्यक्तमात्मा क्षेत्रज्ञः शाश्वतो विभुरव्यायः (च.शा.१.६१)

is generated from causes. Anything with a cause is not eternal.[10] jīvātman co-exists with mind and body. It is eternal and omnipresent. The empirical soul is termed as Samyoga Puruṣa (conjugated person) because it is the soul which conjugates with mind and body. In Ayurveda the terms Karma puruṣa, Shad dhātuja puruṣa, Chikitsā puruṣa denote jīvātman. The eight guṇas sukha, dukḥa, icha etc are residing in jīvātma.

Paramātma (absolute soul)

The absolute soul is the lord who is सर्वज्ञ: (omniscient) & एक: (singular). In caraka samhita, it is described that ParamĀtma is अनादि: (begin less) & नित्य: (eternal). He is निर्विकार: (devoid of change), निर्गुण:, निष्क्रिय:[11].

3. Ṣaḍ dhātuja puruṣa

The karmapuruṣa is also called shad dhātuja puruṣa. Caraka describes puruṣa as ṣaḍ dhātuja, a combination of the six elements, i.e, a combination of five mahābhūtas and consciousness, is called shad dhātuja puruṣa.[12] This combination of six elements comes under the preview of the science of medicine. The same idea of a person with six components is expressed in Śusruta Samhita too.[13] Caraka further explains that like puruṣa the diseases are also shad dhātujas, i.e., formed from shad dhātus.[14]

4. Ekadhātuja puruṣa

According to caraka, the element consciousness (cetana) alone is considered as puruṣa. This is called ekadhātuja puruṣa. In simple terms, the cetana dhātu embedded or lodged in the śarīra is simply called ekadhātuja puruṣa.[15]

5. Rāśi puruṣa/ chaturvimśatika puruṣa

Caraka samhita defines the rāśi puruṣa as the one who bears the combination of Budhi (intelligence), indriya (faculties), mana (mind) and Artha (objects). The term rāśi means group. Hence the puruṣa with 24 factors is termed rāśi puruṣa.[16] Caraka has clearly explained the 24 factors combined with this puruṣa. It is the combination of the Mind, five sensory organs, five motor organs, five sensory subjects and the Prakṛti with eight factors.[17] Caraka further explains the rashi puruṣa originates from moha (confusion), icchā

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10 अनादिः पुरुषो नित्यो विपरीतस्तु हेतुजः। सदकारणवन्नित्यं दृष्टं हेतुजमन्यथा॥ (च.शा.१. ५९)
11 निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः। चैतन्ये कारणं नित्यो द्रष्टा पश्यति हि क्रियाः॥ (च.सू.1/56)
12 खादयश्चेतना षष्ठाधातव: पुरुष: स्मृत: (च.शा.1/16)
13 अस्मिञ्छास्त्रे पञ्चमहाभूतशरीरिसमवायः पुरुष इत्युच्यते ।(su.su.1/22)
14 षड्धातुजस्तु पुरुषो, रोगाः षड्धातुजास्तथा। (च.सू.25/15)
15 चेतनाधातुरप्येकः स्मृतः पुरुषसञ्ज्ञकः (च.शा.1/16)
16 बुद्धीन्द्रियमनोर्थानां विद्याद्योगधरं परम्। चतुर्विंशतिको ह्येष राशिः पुरुषसञ्ज्ञकः। (च.शा.1/35)
17 पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः। मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी (च.शा.1/17)

(desire), dweṣa (aversion) and karma (actions of previous life).[18]

Proof of the existence of the soul in Ayurveda (आत्मलिङ्गानि)

Thus, the soul is invisible. Charaka provides evidence to support his claim that the soul exists. They are inspiration and expiration, the twinkling of the eye etc, signs and symptoms of living life, the ability to mentally teleport oneself, migration of mind from faculty to faculty, inspiration, controlling mind and indriyas, travel in dreams, death, identification of the object seen with the right eye using the left eye, desire, aversion, pleasure, pain, effort, consciousness, stability, intellect, memory and ego. All these are signs of a living person. These signs are not seen in a dead body. So they are considered as proof of the existence of the soul till the living life.[19] When the jīvātma leaves the body only the five mahābhūtas remain.

Proof of the existence of the soul in Nyāya Philosophy

As per Nyāya Philosophy, the soul is the base of faculties, as faculties are karaṇa (tools) and there should be a kartā (doer) for these tools. The instruments like scissors, knives etc will not work itself. it needs someone (cetana) to operate it. Similarly, the indriyas (tools) will not do their duties without an operator; he is called ātma the doer.

Difference between soul and mind

Caraka and Sankhya's perspectives on the distinction between mind and soul are fairly similar. According to him Mind is active (kriyāvān) but devoid of consciousness (acetana), while the soul is conscious (cetana) but not active (kriyavān) and is considered a doer, an actor, or an agent of deeds. The mind is not considered as an actor.

Though the ātma is not kriyāvān because of its consciousness (cetanam) it is called kartā. whereas, manas is kriyāvān but due to unconsciousness (acetana) it is not called kartā.[20]

Qualities or properties of soul

The Tarka śāstra states that 14 gunas are residing in jīvātman[21]. They are Knowledge, Pleasure, Pain, Desire, Aversion, Effort, Number, Dimension, Separateness, Conjunction, Disjunction, Merit and Demerit

According to Ṣuśruta the ātmaguṇas are Pleasure, Pain, Effort, Respiration, Nutrition, opening of eyes, closing of eyes, Knowledge,

18 पुरुषो राशिसञ्ज्ञस्तु मोहेच्छाद्वेषकर्मजः (च.शा.1/53)

19 प्राणापानौ निमेषाद्या जीवनं मनसो गतिः । इन्द्रियान्तरसञ्चारः प्रेरणं धारणं च यत् ॥७०॥
देशान्तरगतिः स्वप्ने पञ्चत्वग्रहणं तथा । दृष्टस्य दक्षिणेनाक्ष्णा सव्येनावगमस्तथा ॥७१॥
इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः । बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः ॥७२॥ (च.शा.1/70-72)

20. अचेतनं क्रियावच्च मनश्चेतयिता परः । युक्तस्य मनसा तस्य निर्दिश्यन्ते विभोः क्रियाः ॥
चेतनावान् यतश्चात्मा ततः कर्ता निरुच्यते । अचेतनत्वाच्च मनः क्रियावदपि नोच्यते ॥ (च.शा.1/75-76)

21. बुद्ध्यादिषट्कं संख्यादि पञ्चकं भावना तथा धर्माधर्मो गुणा एते आत्मनः स्युः चतुर्दश । (कारिकावली)

Mind, Imagination, Contemplation, Memory, Scientific Knowledge, Decision and Grasping of objects[22]. According to caraka, there are six gunas in ātma they are - Knowledge, Pleasure, Pain, Desire, Aversion and Effort. These are called Adhyātmagunas.

The size of the Soul

Philosophies have different opinions regarding the size of the Soul. Ayurveda does not much discuss this. The following are the three main arguments on this topic-

1. The ātman is anu-parimāṇa (Minute)
2. The ātman is mahat/madhyama-parimāṇa(Medium size)
3. The ātman is vibhu (Omnipresent.)

Some Upanishads, Budha and Viśiṣṭādvaita philosophies say that jīvātma is Anu. Sankaracharya also accepted this point of view. However, some stated that the size of the soul is medium. According to them the size of the soul in living beings is of the same size as the living being. Many philosophies like Nyāya, Vaiśeṣika,etc. consider the jīvātma to be Omnipresent (Vibhu).

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